G. Markham

# THE ESSAIES OF Sr FRANCIS BACON Knight, the *Kings Atturny Generall.*

¶ His Religious Meditations.

¶ Places of Perſwaſion and Diſſwaſion.

*Seene and allowed.*

Printed at London for *Iohn Iaggard*, dwelling at the Hand and Starre betweene the two Temple Gates. 1613.

# To my Louing *Brother*, Sr IOHN CONSTABLE Knight.

*MY laſt Eſſaies I dedicated to my deare brother* Maiſter Anthony Bacon, *who is with God. Looking amongſt my Papers this vacation, I found others of the ſame nature: which if I my ſelfe ſhal not ſuffer to be loſt, it ſeemeth the World wil not; by the often Printing of*

*the former. Miſſing my Brother, I found you next, in reſpect of bond both of near alliance, and of ſtraight friendſhip and ſociety, and particularly of communication in ſtudies. Wherein I muſt acknowledge my ſelfe beholding to you. For as my buſineſſe found reſt in my contemplations; ſo my contemplations euer found reſt in your louing conference and iudgement. So wiſhing you al good, I remaine*

Your louing Brother
and Friend,

FRA. BACON.

# The Table.


1 OF Religion.
2 Of Death.
3 Of Goodnes, and goodneſſe of Nature.
4 Of Cunning.
5 Of Marriage and ſingle life.
6 Of Parents and Children.
7 Of Nobility.
8 Of Great place.
9 Of Empire.
10 Of Counſell.
11 Of Diſpatch.
12 Of Loue.
13 Of Friendſhip.
14 Of Atheiſme.
15 Of Superſtition.
16 Of Wiſedome for a mans ſelfe.
17 Of Regiment of Health.
18 Of Expences.
19 Of Diſcourſe.

20 *Of ſeeming wiſe.*
21 *Of Riches.*
22 *Of Ambition.*
23 *Of Young Men and Age.*
24 *Of Beauty.*
25 *Of Deformity.*
26 *Of Nature in Men.*
27 *Of Cuſtome and Education.*
28 *Of Fortune.*
29 *Of Studies.*
30 *Of Ceremonies and Reſpects.*
31 *Of Sutors.*
32 *Of Followers.*
33 *Of Negociating.*
34 *Of Faction.*
35 *Of Praiſe.*
36 *Of Iudicature.*
37 *Of Vaine-glory.*
38 *Of greatneſſe of Kingdomes.*
39 *Of the Publique.*
40 *Of Warre and Peace.*
41 *Of Honor and Reputation.*

# ESSAIES.

## 1. *Of Religion.*

THe quarrels, and diuiſions for *Religion*, were euils vnknowne to the Heathen: and no maruell; for it is the true God that is the iealous God; and the Gods of the Heathen were good fellowes. But yet the bonds of religious vnity, are ſo to be ſtrengthened, as the bonds of humane

humane ſociety bee not diſſolued. *Lucretius* the Poet, when he beheld the act of *Agamemnon*, induring and aſſiſting at the Sacrifice of his Daughter, concludes with this Verſe;

*Tantum religio potuit ſuadere molo-*
*(rum.*

But what would hee haue done, if he had knowne the maſſacre of *France*, or the Powder Treaſon of England? Certainly he would haue beene ſeauen times more Epicure and Atheiſt then he was. Nay, he would rather haue choſen to be one of the Mad men of *Munſter*, then to haue beene a partaker of thoſe Counſels. For it is better that Religion ſhould deface mens vnderſtanding, then their piety and charitie; retaining reaſon only but as an *Engine*, and *Chariot driuer* of cruelty

and

and mallice. It was a great blaſphemy, when the Deuill ſaide; *I will aſcend, and be like the higheſt*: but it is a greater blaſphemy, if they make God to ſay; *I will deſcend, and be like the Prince of Darkneſſe*: and it is no better, when they make the cauſe of *Religion* deſcend, to the execrable actions of murthering of Princes, butchery of people, and fiering of States. Neither is there ſuch a ſinne againſt the perſon of the holy Ghoſt (if one ſhould take it litterally) as inſtead of the likeneſſe of a *Doue*, to bring him downe in the likeneſſe of a *Vulture*, or *Rauen*; nor ſuch a ſcandall to their Church, as out of the Barke of Saint *Peter*, to ſet forth the Flagge of a Barke of *Pirats* and *Aſſaſſins*. Therefore ſince theſe thinges are the common Enemies of humane Societie; Princes by their power; Churches by their Decrees; and all learning,

Chriſtian, Morall, of whatſoeuer Sect, or opinion, by their *Mercurie* Rod; ought to ioyne in the damning to Hell for euer, theſe facts, and their ſupports: and in al Counſels concerning Religion, that Counſell of the Apoſtle, would bee prefixed, *Ira hominis non implet iuſtitiam Dei.*

## 2. *Of Death.*

MEn feare death, as Children feare to goe in the darke: and as that naturall feare in Children is encreaſed with tales; ſo is the other. Certainely the feare of death is contemplation of the cauſe of it, and

and the iſſue of it, is religious: but the feare of it, for it ſelfe is weake. Yet in religious Meditations there is mixture of vanity, and of ſuperſtition. You ſhall read in ſome of the *Fryers* Bookes of Mortification, that a Man ſhould thinke with himſelfe, what the paine is, if hee haue but his fingers end preſſed, or tortured; and thereby imagine what the paines of Death are, when the whole body is corrupted and diſſolued: when many times, Death paſſeth with leſſe pain, then the torture of a Limme. For the moſt vitall partes are not the quickeſt of ſence. And to ſpeake as a Philoſopher or naturall Man, it was well ſaid, *Pompa mortis magis terret, quàm mors ipſa.* Grones, and Convulſions, and a diſcoloured face, and friends weeping, and Blackes, and Obſequies, and the like, ſhew death terrible. It is worthy the obſeruing, that there

is no paſſion in the minde of man ſo weake, but maſters the feare of Death; and therefore Death is no ſuch Enemy, when a man hath ſo many followers about him, that can win the combat of him. *Reuenge* triumphs ouer Death, *Loue* eſteems it not, *Honour* aſpireth to it, deliuery from *Ignominy* chuſeth it, *Griefe* flyeth to it, *Feare* preoccupateth it: nay, wee ſee after *Otho* had ſlaine himſelfe, pitty (which is the tendreſt of affections) prouoked many to die. *Seneca* ſpeaketh of niceneſſe: *Cogita quàm diù eadem feceris; Mori velle non tantùm fortis, aut miſer, ſed etiam faſtidioſus poteſt.* It is no leſſe worthy to obſerue how little alteration in good ſpirits the approches of Death make: but they are the ſame till the laſt. *Auguſtus Cæſar* died in a complement, *Tiberius* in diſſimulation, *Veſpaſian* in a ieſt, *Galba* with a ſentence, *Septimus Seuerus* in

diſ-

diſpatch; and the like. Certainelie, the *Stoikes* beſtowed too much coſt vpon Death, and by their great preparations made it appeare more fearefull. Better ſaith he, *Qui finem vitæ extremum inter munera ponat naturæ.* It is as naturall to dye, as to be borne; and to a little Infant perhaps, the one as painefull, as the other.

## 3. *Of Goodneſſe, and Goodneſſe of Nature.*

I Take *Goodneſſe* in this ſence, the affecting of the *Weale* of men, which is, that the *Græcias* cal *Philanthropia*; for the word *humanity* (as it is vſed) it is

is a little too light, to expreſſe it. *Goodnes* I call the habite; and *Goodneſſe of Nature*, the inclination. This of all vertues, is the greateſt: being the Charracter of the *Deitie*; and without it, man is a buſie, miſchieuous, wretched thing: no better then a kinde of Vermine. *Goodneſſe* anſweres to the *Theologicall* Vertue *Charity*, and admits not exceſſe, but error. The *Italians* haue an vngracious Prouerbe, *Tanto buon, che val niente*; *So good, that hee is good for nothing*. And one of the Doctours of *Italie*, *Nicholas Machiauel* had the confidence to put in writing, almoſt in plaine tearmes; *That the Chriſtian Faith had giuen vp good Men in prey, to thoſe that are tyrannicall and vniuſt*; Which hee ſpake, becauſe indeede there was neuer Lawe, or Sect, or opinion, did ſo much magnifie goodneſſe, as the *Chriſtian Religion* doth. Therefore

to

to auoyd the ſcandall, and the danger both; it is good to take knowledge of the errours of an habite ſo excellent. Seeke the good of other Men, but be not in bondage to their faces or fancies: for that is but facility, and ſoftneſſe; which taketh an honeſt mind Priſoner. Neither giue thou *Æſops* Cocke a *Gem*, who would be better pleaſed and happier, if he had had a Barly corne. The example of God teacheth the leſſon truly. He ſendeth his rain, & maketh his ſunne to ſhine vpon the iuſt, and vniuſt; but he doth not rain wealth, nor ſhine honour and vertues vpon men equally. Common benefits are to bee communicate with all, but peculiar benefits with choyſe. And beware how in making the portraicture, thou breakeſt the Patterne. For *Diuinitie* maketh the loue of our ſelues the Patterne, the loue of our Neighbours but the

*Portraiture. Sell all thou haſt and giue it to the poore, and follow me*; but ſell not all thou haſt, except thou come and follow me; that is, except thou haue a vocation, wherein thou maieſt doe as much good with little meanes, as with great. For otherwiſe, in feeding the ſtreames, thou dryeſt the Fountaine. Neither is there onely a habite of Goodneſſe, directed by right reaſon: but there is in ſome men, euen in *Nature*, a diſpoſition towards it: as on the other ſide, there is a naturall malignity. For there be, that in their nature doe not affect the good of others: the lighter ſort of malignitie, turneth but to a croſneſſe, or frowardneſſe, or aptneſſe to oppoſe, or difficilneſſe, or the like: but the deeper ſort, to enuy and meere miſchiefe. There be many *Miſanthropi*, that make it their practiſe to bring men to the bough, and yet haue

haue neuer a Tree for the purpoſe in their Gardens, as *Timon* hadde. Such diſpoſitions are the very errors *of humane Nature* : and yet they are the fitteſt Timber to make great Pollitiques of; like to knee-timber that is good for ſhippes, that are ordained to bee toſſed, but not for building Houſes that ſhall ſtand firme.

## 4. *Of Cunning.*

WE take *Cunning* for a ſiniſter or crooked *Wiſedome* : and certainly there is a great difference betweene a Cunning man, and

a wiſe man: not only in point of honeſty, but in point of ability. There be that can packe the Cards, and yet cannot play wel. So there are ſome, that are good in canuaſſes and factions, that are otherwiſe weake men. Again, it is one thing to vnderſtand perſons, and another thing to vnderſtand matters: for many are perfect in mens humours, that are not greatly capable of the reall part of buſineſſe; which is the conſtitution of one, that hath ſtudied men more then Bookes. Such men are fitter for practiſe, then for counſell, and they are good but in their owne Alley; turne them to new men, and they haue loſt their ayme. So as the old rule to know a Foole from a Wiſe man; *Mitte ambos nudos ad ignotos & videbis*; doth ſcarſe hold for them. Euen in buſineſſe there are ſome that know the reſorts and fals of buſineſſe, that cannot ſinke into the

the maine of it : like a Houſe that hath conuenient ſtaires and entries, but neuer a faire roome. Therefore you ſhall ſee them finde out prettie looſes in the concluſion, but are no waies able to examine or debate matters : and yet commonly they take aduantage of their inability, & would be thought wits of direction. Some build rather vpon abuſing others, and as wee now ſay, putting tricks vpon them, then vpon ſoundneſſe of their own proceedings. But *Salomon* ſaith ; *Prudens aduertit ad greſſus ſuos : ſtultus diuertit ad dolos.* Very many are the differences betweene Cunning and Wiſedome : and it were a good deede to ſet them down : for that nothing doth more hurt in ſtate then that cunning men paſſe for wiſe.

# 5. *Of Mariage and ſingle Life.*

HE that hath Wife & children, hath giuẽ hoſtages to fortũe, for they are impediments to great enterpriſes, eyther of vertue or miſchiefe. Certainelie the beſt works, and of greateſt merit for the publike, haue proceeded from the vnmarried, or childleſſe Men, which haue ſought eternitie in memory, and not in poſteritie; and which both in affection and meanes, haue maried and endowed the publike. Yet ſome there are, that

that lead a ſingle life, whoſe thoughts doe end with themſelues, and doe account future times, impertinences. Nay, there are ſome others, that eſteeme Wife and Children, but as bils of charges. But the moſt ordinary cauſe of a ſingle life, is libertie; eſpecially in certaine ſelfe-pleaſing and humorous minds, which are ſo ſenſible of euery reſtriction, as they will goe neere to thinke their Girdles and Garters to be bonds and ſhackles. Vnmarried men are beſt Friends; beſt Maiſters; beſt Seruants; not alwaies beſt ſubiects; for they are light to runne away: and almoſt all fugitiues are of that condition. A ſingle life is proper for Church-men. For Charitie will hardly water the ground, wher it muſt firſt fill a poole. It is indifferent for Iudges and Magiſtrates. For if they bee facile and corrupt, you ſhal haue a Seruant fiue times worſe

then a Wife. For Souldiours, I finde the Generals commonly in their hortatiues, put men in mind of their Wiues, and Children: and I thinke the despising of Marriage, amongst the Turkes, maketh the vulgar Souldiour more base. Certainely, Wife and Children are a kind of discipline of humanity: and single men are more cruel and hard-harted: good to make seuere Inquisitors. Graue natures led by custome, and therefore constant, are commonly louing husbands: as was said of *Vlisses*; *Vitulam prætulit immortalitati*. Chast Weomen are often proud and froward, as presuming vpon the merit of their chastity. It is one of the best bonds both of chastity and obedience in the Wife; if she thinke her husband wise; which she will neuer doe, if she finde him iealous. Wiues are young mens mistresses; Companions for middle age;

age; and old mens nurſes. So as a man may haue a quarrell to marrie when he will; but yet he was reputed one of the wiſe men, that made anſwere to the queſtion; *When a Man ſhould marry?* A young man not yet, an elder Man not at all.

## 6. Of Parents and Children.

THE ioyes of *Parents* are ſecret, and ſo are their griefes and feares: they cannot vtter the one, nor they will not vtter the other. Children ſweeten labours, but they make misfortunes more bitter: they increaſe the cares of

of life, but they mittigate the remembrance of Death. The perpetuity by generation, is common to Beaſtes; but memory, merit, and Noble workes, are proper to men. They that are the firſt raiſers of their Houſe, are moſt indulgent towards their Children; beholding them, as the continuance, not onely of their kinde, but of their work; and ſo both Children and Creatures. The difference of affection in Parents towardes their ſeuerall Children, is many times vnequall; and ſometimes vnworthy: ſpeciallie in the mother; as *Salomon* ſaith; *A wiſe Sonne reioyceth the Father, but an vngracious Sonne ſhames the Mother.* A man ſhall ſee where there is a houſe full of children, one, or two of the eldeſt reſpected, and the yongeſt made wantons; but in the middle, ſome that are as it were forgotten; who neuertheleſſe prooue the beſt.

beſt. The illiberality of Parents in allowance towards their Children, is an harmefull error: makes them baſe; acquaintes them with ſhifts, makes them ſort with meane company; and makes them ſurfeit more when they come to plenty. And therefore the proofe is beſt, when men keepe their authority towards their Children, but not their purſe. Men haue a fooliſh manner, both Parents, Schoole-maiſters, and Seruants, in creating and breeding an emulation betweene Brothers, during childhood, which many times ſorteth to diſcord when they are men, and diſturbeth families. The *Italians* make little difference betweene Children and Nephewes, or neere Kinsfolke: But ſo they be of the Lumpe, they care not, though they paſſe not through their owne body: and to ſay truth, in nature it is much a like matter, in ſo much, that

that wee ſee a Nephew ſometimes reſembleth an Vnkle, or a Kinſman, more then his owne Parent, as the blood happens.

## 7. *Of Nobility.*

IT is a reuerend thing to ſee an ancient Caſtle or building not in decay: or to ſee a fair timber tree ſound & perfect: how much more to behold an auncient Noble Family, which hath ſtood againſt the Waues and weathers of time. For new Nobility is but the act of power; but ancient Nobility is the act of time. The firſt raiſers of *Fortunes* are commonly more vertuous, but leſſe innocent then

then their deſcendants. For there is rarely riſing, but by a commixture of good and euill Arts. But it is reaſon the memory of their vertues remaine to their poſterities, and their faults dye with themſelues. *Nobility* of Birth commonly abateth induſtry: and hee that is not induſtrious, enuyeth him that is: Beſides Noble perſons, cannot goe much higher: And hee that ſtandeth at a ſtay when others riſe, can hardly auoid motions of enuy. On the other ſide Nobilitie extinguiſheth the paſſiue enuy in others towardes them; becauſe they are in poſſeſſion of *Honor*: and *Enuy* is as the ſun beames, that beate more vppon a riſing ground, then vpon a leuell. A great *Nobility* addeth Maieſty to a *Monarch*, but diminiſheth power: and putteth life and Spirit into the people; but preſſeth their fortunes. It is well when nobles are not too great

for

for *Soueraignty*, nor for *Iuſtice*; and yet maintained in that height, as the inſolency of inferiors may bee broken vppon them, before it come on too faſt vpon the Maiefty of *Kings*. Certainly *Kings* that haue able men of their Nobility, ſhall finde eaſe in imploying them; and a better ſlid into their buſineſſe: For people naturally bend to them, as borne in ſome ſort to commaund.

## 8. *Of Great Place.*

MEn in great Place, are thrice Seruants: Seruants of the Soueraigne, or State; Seruants of Fame, and Seruants of buſineſſe. So as they haue

haue no freedome, neither in their perſons, nor in their actions, nor in their times. It is a ſtrange deſire to ſeeke power, and to loſe liberty: or to ſeeke power ouer others, and to loſe power ouer a mans ſelfe. The riſing vnto place is laborious, and by paines men come vnto greater paines: and it is ſomtimes baſe, and by indignities men come to dignities: the ſtanding is ſlipperie; and the regreſſe is eyther a downefall, or at leaſt an *Eccliſpe*; which is a melancholly thing. Nay, retire men cannot when they would, neither will they when it were reaſon; but are impatient of priuateneſſe, euen in age and ſickneſſe, which require the ſhadow. Certainely, great perſons had neede to borrow other mens opinions, to think themſelues happy: for if they iudge by their owne feeling, they cannot finde it; but if they thinke with themſelues, what

what other men thinke of them, and that other men would faine bee as they are, then they are happy as it were by report, when perhaps they finde the contrary within; for they are the firſt that finde their owne griefes, though they be the laſt that find their owne faults. Certainelie, men in great fortunes are ſtrangers to themſelues, and while they are in the puzſle of buſineſſe, they haue no time to tend their health, eyther of body or mind. *Illi mors grauis incubat, qui notus nimis omnibus, ignotus moritur ſibi.* In place there is licence to do good and euill: whereof the latter is a curſe: for in euill the beſt condition is, not to will; the ſecond not to can. But power to do good, is the true and lawfull end of aſpiring. For good thoughts (though God accept them) yet towards men are little better then good dreams: except they be put in Act; and that cannot

canot be without power and place; as the vantage and commaunding ground. Merit is the end of mans motion; and conſcience of merit is the accompliſhment of mans reſt. For if a man can in any meaſure bee partaker of *Gods Theater*, he ſhal like wiſe be partaker of *Gods reſt*. *Et conuerſus Deus vt aſpiceret opera quæ fecerunt manus ſuæ vidit quod omnia eſſent bona ximis*, & then the *Sabbath*. In the diſcharge of thy place, ſet before thee the beſt examples, for imitation is a Globe of precepts. And after a time, ſet before thee thine own example, and examine thy ſelfe ſtrictly, whether thou didſt not beſt at firſt. Reforme without brauery or ſcandall of former times & perſons, but yet ſet it downe to thy ſelfe, aſwell to create good preſidents, as to follow them. Reduce thinges to the firſt inſtitution, and obſerue wherein, and how, they haue dege-

nerate ; but yet aske Counſell of both times ; of the Ancient time what is beſt ; and of the latter time what is fitteſt. Seeke to make thy courſe reguler, that men may know before hand what they may expect ; but be not too poſitiue, and expreſſe thy ſelfe well when thou digreſſeſt from thy rule. Preſerue the rights of thy place, but ſtirre not queſtions of Iuriſdiction : and rather aſſume thy right in ſilence and *de facto*, then voice it with claimes, and challenges. Preſerue likewiſe the rights of inferiour Places ; and thinke it more honour, to direct in chiefe, then to be buſie in all. Imbrace and inuite helpes and intelligence, touching the executiō of thy place ; and do not driue away ſuch as bring thee information, as medlers, but accept of them in good part. The vices of authority are chiefly foure. *Delaies*, *Corruptions*, *Roughneſſe*, and

and *Facility*. For Delaies, giue eaſie acceſſe; keepe times appointed; go through with that which is in hand, and interlace not buſines, but of neceſſity. For Corruption, do not only bind thine own hands, or thy Seruants handes that may take; but bind the hands of them that ſhould offer. For integritie vſed doth the one, but integrity profeſſed, and with a manifeſt deteſtation of bribery, doth the other. And auoid not onely the fault, but the ſuſpition. Whoſoeuer is found variable and changeth manifeſtly, without manifeſt cauſe, giueth ſuſpition of corruption. A ſeruant or a fauourite if he be inward, and no other apparant cauſe of eſteeme: is commonly thought but a by-way. For Roughneſſe it is a needleſſe cauſe of diſcontent. Seuerity breedeth feare, but roughneſſe breedeth hate. Euen reproofes from authority,

rity, ought to be graue and not tanting. As for facility, it is worse then bribery; for bribes come but now and then, but if importunity, or idle respects lead a man, hee shall neuer be without. As *Salomon* saith; *To respect persons is not good; for such a man will transgresse for a piece of Bread.* It is most true that was aunciently spoken; *A place sheweth the man:* and it sheweth some to the better, and some to the worse. *Omnium consensu capax imperij nisi imperasset*, saith *Tacitus* of *Galba*; but of *Vespasian* he saith, *Solus imperantium Vespasianus mutatus in melius:* Though the one was meant of sufficiency, the other of manners and affection. It is assured signe of a worthy and generous Spirit, whom Honour amends. For honour is, or should be the place of *Vertue*; and as in Nature things mooue violently to their place; and calmely in

their place; ſo Vertue in Ambition is violent, in Authority ſetled and calme.

## 9. Of Empire.

IT is a miſerable State of mind, to haue few thinges to deſire, and many things to feare: and yet, that commonly is the caſe of Kinges; who beeing at the higheſt, want matter of deſire; which makes their mindes the more languiſhing, and haue many repreſentations of perilles and ſhaddows, which makes their minds the

leſſe cleere. And this is one reaſon alſo of that effect, which the Scripture ſpeaketh of; *That the Kings heart is inſcrutable*. For multitudes of iealouſies, and lacke of ſome predominant deſire, that ſhould marſhall and put in order all the reſt, maketh any mans hart hard to find, or ſound. Hence commeth it likewiſe, that Princes many times make themſelues deſires, and ſet their hearts vpon toies; ſometimes vpon a building; ſometimes vpon an order; ſometimes vpon the aduancing of a perſon, ſometimes vpon obtayning excellency in ſome Art, or feate of the hand: and ſuch like things, which ſeeme incredible to thoſe that know not the principle; *That the minde of man is more cheered and refreſhed by profiting in ſmall thinges, then by ſtanding at a ſtay in great*. Therefore great and fortunate Conquerors in their firſt

yeares,

yeares, turne melancholy; and ſuperſtitious in their latter, as did *Alexander* the great, and in our memory *Charles* the fifth, and many others. For hee that is vſed to goe forward, and findeth a ſtop, falleth out of his owne fauour. A true temper of gouernment is a rare thing: For both temper and diſtemper conſiſt of contraries. But it is one thing to mingle contraries, another to interchange them. The anſwere of *Apolonius* to *Veſpaſian* is full of excellent inſtruction. *Veſpaſian* asked him, *What was* Neroes *ouerthrow?* hee anſwered; *Nero could touch and tune the Harpe well; But in gouernment ſometimes hee vſed to winde the pinnes too hye, and ſometimes to let them downe too lowe.* And certaine it is, that nothing deſtroyeth authority ſo much, as the vnequal and vntimely interchange of preſſing power

and relaxing power. The wiſedome of all theſe latter times, in Princes affaires, is rather fine delieries, and ſhiftings of daungers and miſchiefes when they are neere, then ſolid and grounded courſes to keep them aloofe. But let men beware how they neglect and ſuffer matter of trouble to bee prepared: for no man can forbid the ſparke, nor tell whence it may come. The difficultneſſe in Princes buſineſſe are manie times great, but the greateſt difficulty, is often in their owne minde. For it is common with Princes (ſaith *Tacitus*) to will contradictories. *Sunt plerunq; Regum voluntates vehementes. & inter ſe contrariæ.* For it is the Solœciſme of power, to think to command the end, and yet not to endure the meane. *Princes* are like to the heauenly bodies, which cauſe good or euill times; and which haue much veneration, but

no

no reſt. All precepts concerning Kings, are in effect comprehended in thoſe two remembrãces. *Memento quod es homo*, and *Memento quod es Deus*, or *Vice dei*: The one to bridle their power, and the other their will.

## 10. *Of Counſell.*

THe greateſt truſt betweene man, is the truſt of giuing counſel. For in other confidences men cõmit the partes of their life, their Lands, their goods, their child, their credit; ſome particuler affaire. But to ſuch as they make their counſellors, they commit the whole; by how much the more they are obliged to all Faith

faith, and integrity. The wiſeſt Princes neede not thinke it any diminution to their greatneſſe, or derogation to their ſufficiency, to rely vpon counſell. God himſelfe is not without: but hath made it one of the great names of his bleſſed Son. *The Counſellour Salomon* hath pronounced; that *In Counſell is ſtability*. Things will haue their firſt or ſecond agitation; if they be not toſſed vpon the Arguments of counſel, they will be toſſed vpon the waues of *Fortune*; and be ful of inconſtancy, doing, and vndoing, like the reeling of a drunken man. *Salomons* Son found the force of Counſell, as his Father ſaw the neceſſity of it. For the beloued Kingdome of God was firſt rent & broken by ill Counſell; vpon which Counſell there are ſet for our inſtruction, the two markes, whereby bad Counſell is for euer beſt diſcerned, that it was

young

young Counſell for the perſons, and violent counſell for the matter. The ancient times do ſet forth in figure, both the incorporation, and inſeparable coniunction of Counſell with *Kinges*; and the wiſe and pollitick vſe of Counſell by *Kings*: the one, in that they ſay *Iupiter* did marrie *Metis* (which ſignifieth Counſell.) So as Soueraignety or Authority is married to Counſell. The other in that which followeth; which was thus: They ſay after *Iupiter* was married to *Metis*, ſhe conceiu'd by him, and was with child, but *Iupiter* ſuffered her not to ſtay till ſhee brought forth, but eate her vp; whereby he became with child, and was deliuered of *Pallas*, armed out of his head. Which monſtrous fable containeth a ſecret of *Empire*: How Kings are to make vſe of their Counſell of State. That firſt they ought to refer matters to them, which is the firſt be-

begetting, or impregnation; but when they are elaborate, moulded, and ſhaped in the Wombe of their Counſell, and grow ripe, and ready to be brought forth; that then they ſuffer not their Counſell to goe thorow, with the reſolution and direction, as if it depended on them; but take the matter back into their own hand, and make it appeare to the World, that the decrees and finall directions (which becauſe they come forth with prudence, and power, are reſembled to *Pallas* armed) proceeded from themſelues: and not onely from their authority, but (the more to adde reputation to themſelues) from their head and deuice. The inconueniences that haue bin noted in calling and vſing counſell, are three. Firſt, the reuealing of affaires, whereby they become the leſſe ſecret. Secondly, the weakning of the authoritie of Princes, as if they

they were leſſe of themſelues. Thirdly, the daunger of being vnfaithfully counſelled, and more for the good of them that counſel, then of him that is counſelled. For which inconueniences, the Doctrine of *Italie*, and practiſe of *Fraunce*, hath introduced *Cabanet* Counſels, a remedy worſe then the diſeaſe. But for ſecrecy, Princes are not bound to communicate all matters withall Counſellours, but may extract and ſelect. Neither is it neceſſarie, that he that conſulteth what hee ſhould doe; ſhould declare what hee will doe. But let *Princes* beware that the vnſecreting of their affaires come not from themſelues. And as for *Cabanet* Counſell, it may bee their *Mot*, *Plenus rimarum ſum*. One futile perſon, that maketh it his glorie to tell, will doe more hurt, then many that know it their dutie to conceale. For weakening

ning of authority, the fable ſheweth the remedy; neither was there euer Prince bereaued of his dependances by his Counſell, except where there hath beene either an ouer-greatneſſe in one, or an ouer-ſtrict combination in diuerſe; for the laſt inconuenience that men will counſell with an eye to themſelues. Certainely, *Non inueniet fidem ſuper terram*, is meant of the Nature of times, and not of all particuler perſons. There be that are in nature faithfull and ſincere, and plaine, and direct, not crafty and inuolued. Let Princes aboue all, draw to themſelus ſuch natures. Beſides, Counſels are not commonly ſo vnited, but that one keepeth Sentinell ouer another. But the beſt remedy is, if *Princes* know their Councellors, as well as their Counſellors know them, *Principis eſt virtus maxima noſſe ſuos*. And of the other ſide, Counſellors ſhold not

not be too ſpeculatiue into their ſoueraignes perſon. The true compoſition of a Councellor, is rather to be skilfull in their Maiſters buſines, then in his nature: For then hee is like to aduiſe him, and not to feede his humor. It is of ſinguler vſe to *Princes*, if they take the opinions of their Counſell, both ſeparately and together. For priuate opinion is more free, but opinion before others, is more reuerent. In priuate, men are more bold in their owne humours; and in conſort, men are more obnoxious to others humors. Therefore it is good to take both, and of the inferiour ſort, rather in priuate to preſerue freedom; of the greater rather in conſort, to preſerue reſpect. It is in vaine for Princes to take Counſell concerning matters: if they take no Counſell likewiſe concerning perſons. For all matters are as dead Images, and the life

life of the execution of affaires reſteth in the good choyſe of perſons. Neither is it enough to conſult concerning perſons, *Secundum genera*, as in an *Idea*, or Mathematicall deſcription, what kinde of perſon ſhould bee; but in *Individuo*: For the greateſt errours, and the greateſt iudgements are ſhewed in the choyce of *Individuals*. It was truely ſaid, *Optimi Conſiliarij mortui*. Bookes will ſpeake plaine, when Counſellours blanch. Therefore it is good to bee conuerſant in them, ſpecially the Books of ſuch as themſelues haue beene Actors vpon the Stage.

## II. *Of Diſpatch.*

AFfected diſpatch is one of the moſt dangerous things to buſineſſe

ſineſſe that can be. It is like that which the *Phiſitians* cal pre-digeſtion, or haſty digeſtion, which is ſure to fill the body full of Crudities and ſecret ſeedes of diſeaſes. Therefore meaſure not Diſpatch by the times of ſitting, but by the aduancement of the buſineſſe. It is the care of ſome onely to come off ſpeedily for the time, or to contriue ſome falſe periods of buſineſſe, becauſe they may ſeeme men of Diſpatch. But it is one thing to make ſhort by contracting; another by cutting off: and buſineſſe ſo handled by peeces, is commonly protracted in the whole. I knew a wiſe man had it for a by-word, when he ſaw men haſten to a concluſion; *Stay a little that wee may make an end the ſooner.* On the other ſide, true Diſpatch is a rich thing: For time is the meaſure of buſineſſe, as Money is of Wares: and buſineſſe is bought

at a deare hand where there is ſmall diſpatch. Giue good hearing to thoſe that giue the firſt information in buſineſſe; and rather direct them in the beginning, then interrupt them in the continuance of their ſpeeches: For he that is put out of his owne order, will goe forward, and backwards, and be more tedious by parcels, then he could haue bin at once. But ſometimes it is ſeene, that the *moderator* is more troubleſome, then the *Actor*. Iterations are commonly loſſe of time; but there is no ſuch gaine of time, as to iterate often the ſtate of the queſtion. For it chaſeth away many a friuolous ſpeech, as it is comming forth. Long and curious ſpeeches are as fit for diſpatch, as a Robe or Mantle with a long traine, is for race. Prefaces, and paſſages, and excuſations, and other ſpeeches of reference to the perſon, are great waſtes

waſtes of time, and though they ſeeme to proceede of modeſty, they are brauery. Yet beware of being too materiall, when there is any impediment, or obſtruction in mens will. For preoccupation euer requireth preface: like a fomentation to make the vnguent enter. Aboue all things, order and diſtribution is the life of Diſpatch: ſo as the diſtribution be not too ſubtill: For he that doth not diuide, will neuer enter well into buſineſſe; and he that diuideth too much, will neuer come out of it clearely. To chuſe time, is to ſaue time, and an vnſeaſonable motion is but beating the ayre. There be three parts of buſineſſe; the preparation, the debate, or examination, and the perfection. Whereof if you looke for Diſpatch, let the middle only be the worke of many, and the firſt & laſt the worke of few. The proceeding

vpon ſome-what conceiued in writing, dooth for the moſt part facilitate Diſpatch. For though it ſhould be wholy reiected, yet that Negatue is more pregnant of a direction, then an indefinite; as Aſhes are more generatiue then duſt.

## 12. *Of Loue.*

LOue is the Argument alwaies of *Comedies*, and many times of *Tragedies*. Which ſheweth well, that it is a paſſion generally light, and ſometimes extreame. Extreame it may well bee, ſince the ſpeaking in a perpetual *Hyperbole*, is comely in nothing, but *Loue*. Neither is it meerely in the phraſe. For whereas it hath bin well ſaide, that the *Arch flatterer* with whom

whom all the petty-flatterers haue intelligence, is a Mans ſelfe, certainly the louer is more. For there was neuer proud man thought ſo abſurdly well of himſelfe, as the Louer doth of the perſon loued: and therfore it was well ſaide, that it is impoſſible to loue, and to be wiſe. Neither doth this weakneſſe appeare to others only, and not to the party loued, but to the loued moſt of all, except the loue be reciproque. For it is a true rule, that Loue is euer rewarded either with the reciproque, or with an inward and ſecret contempt. By how much the more, men ought to beware of this paſſion, which loſeth not only other things, but it ſelfe. As for the other loſſes, the Poets relation doth well figure them: That he that preferred *Helena*, quitted the guiftes of *Iuno* and *Pallas*. For whoſoeuer eſteemeth too much of amorous affection, quit-

teth both riches and wisedome. This passion hath his flouds in the very times of weakenesse; Which are great prosperity, and great aduersity, (though this latter hath bin lesse obserued.) Both which times kindle Loue and make it more feruent; and therefore shew it to bee the Child of folly. They doe best that make this affection keepe quarter, and seuer it wholly from their serious affaires and actions of their life. For if it checke once with businesse, it troubleth Mens fortunes, and maketh Men, that they can no waies be true to their owne endes.

## 13. *Of Friendship.*

THere is no greater Desert or wilderneſſe then to bee without

out true friendes. For without Friendſhip, ſociety is but meeting. And as it is certaine, that in bodies inanimate, vnion ſtrengtheneth any naturall motion, and weakeneth any violent motion; So amongſt men, Friendſhip multiplyeth ioyes, and diuideth griefes. Therefore whoſoeuer wanteth fortitude, let him worſhip *Friendſhip*. For the yoke of *Friendſhip* maketh the yoke of *Fortune* more light. There bee ſome whoſe liues are, as if they perpetually plaid vpon a ſtage, diſguiſed to all others, open onely to thēſelues. But perpetuall diſſimulation is painefull; and he that is all *Fortune*, and no *Nature*, is an exquiſite *Hierling*. Liue not in continuall ſmother, but take ſome friends with whom to communicate. It will vnfold thy vnderſtanding; it will euaporate thy affections; it will prepare thy buſineſſe. A man may keep

a corner of his mind from his frend, and it be but to witneſſe to himſelfe, that it is not vpon facility, but vpon true vſe of friendſhip that he imparteth himſelfe. Want of true friends, as it is the reward of perfidious natures; ſo is it an impoſition vppon great fortunes. The one deſerue it, the other cannot ſcape it. And therfore it is good to retaine ſinceritie, and to put it into the reckoning of *Ambition*, that the higher one goeth, the fewer true Friends he ſhall haue. Perfection of Friendſhip, is but a ſpeculation. It is friendſhip, when a man can ſay to himſelfe, I loue this man, without reſpect of vtility. I am open hearted to him, I ſingle him from the generality of thoſe with whom I liue; I make him a portion of my owne wiſhes.

# 14. *Of Atheiſme.*

Had rather beleeue al the fables in the *Legend*, and the *Alcaron*, then that this vniuerſall fraime is without a mind. And therefore God neuer wrought myracle to conuince Atheiſts, becauſe his ordinary works conuince them. Certainely, a little *Philoſophie* inclineth mans minde to *Atheiſme*, but depth in *Philoſophie*, bringeth men about to Religion. For when the minde of man looketh vpon ſecond cauſes ſcattered, ſometimes it reſteth in them; but when it beholdeth them confederate, and knit together

gether, it flyes to prouidence, and *Deitie*. Moſt of all, that Schoole which is moſt accuſed of Atheiſme doth demonſtrate Religion. That is, the Schoole of *Leucippus*, and *Democritus*, and *Epicurus*. For it is a thouſand times more credible, that foure mutable Elements, and one immutable fifth Eſſence, duely and eternally placed, neede no GOD: then that an Army of infinite ſmall portions or ſeeds vnplaced, ſhould haue produced this order, and beauty, without a diuine Marſhall. The Scripture ſaith, *The Foole hath ſaide in his hart, there is no God.* It is not ſaide, *The Foole hath thought in his heart.* So as he rather ſaith it by rote to himſelfe, as that he would haue; then that he can throughly beleeue it, or be perſwaded of it. For none deny there is a God, but thoſe for whom it maketh, that there were no God. *Epicurus* is charged that he did

did but diſſemble for his credits ſake, when he affirmed there were bleſſed natures, but ſuch as enioyed themſelues, without hauing reſpect to the gouernment of the World. Wherin they ſay, he did temporize, though in ſecret, he thought, there was no God. But certainely he is traduced; for his wordes are Noble and Diuine. *Non Deos vulgi negare profanum, ſed vulgi opiniones Diis applicare profanum.* *Plato* could haue ſaid no more. And although hee had the confidence to deny the adminiſtration; he had not the power to deny the nature. The *Indians* of the Weſt, haue names for their particular Gods, though they haue no name for God: as if the Heathens ſhould haue had the names, *Iupiter, Apollo, Mars, &c.* but not the word *Deus:* which ſhewes yet they haue the notion, though not the full extent. So that againſt Atheiſts,

theiſts, the moſt barbarous Sauages, take part with the ſubtilleſt Philoſophers. They that deny a God, deſtroy mans Nobility. For certainely, Man is of kinne to the Beaſtes by his body; and if hee be not of kin to God by his Spirit, hee is a baſe and Ignoble Creature. It deſtroyes likewiſe magnanimity, and the raiſing of humane nature. For, take an example of a Dogge, and marke whar a generoſitie and courage he will put on, when he findes himſelfe maintained by a Man, which to him, is in ſtead of a God, or *Melior natura*: Which courage is manifeſtly ſuch, as that Creature, without that confidence of a better nature then his owne, could neuer attaine. So man when hee reſteth and aſſureth himſelfe vppon Diuine protection and fauour; gathereth a force, and faith, which humane nature in it ſelfe could not obtaine.

There-

Therefore as *Atheiſme* is in all reſpects hatefull: So in this, that it depriueth humane nature of the meanes to exalt it ſelfe aboue humane frailty. As it is in particuler perſons; ſo it is in Nations. Neuer was there ſuch a State for magnanimitie as *Rome*. Of this State, heare what *Cicero* ſaith; *Quam volumus licet P. Conſ. nos amemus, tamen nec numero Hiſpanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Grecos, nec denique hoc ipſo huius gentis & terræ domeſtico, natinoque ſenſu Italos ipſos & Latinos; ſed pietate, ac Religione, atque hac vnâ ſapientiâ quod Deorum immortalium numine omnia regi gubernarique perſpexmus, omnes gentes, Nationeſq; ſuperauimus.*

## 12. *Of Superſtition.*

IT were better to haue no opinion of God at all; then ſuch an opinion as is vnworthy of him; For the one is vnbeliefe, the other is *Contumely*; and certainely Superſtition is the reproch of Deity. *Atheiſme* leaues a Man to ſenſe, to Philoſophy, to naturall piety, to lawes, to reputation, all which may be guides to vertue, though Religion were not: but ſuperſtition diſmounts all theſe, and erecteth an abſolute Tyranny in the minde of men. Therefore *Atheiſme* did neuer perturbe States; for it makes men wary of themſelues, as looking no further: and we ſee the times

times inclined to *Atheiſme*, as the time of *Auguſtus Cæſar*, and our owne times in ſome Countries, were, and are, ciuill times. But Superſtition, hath beene the confuſion of many States: and bringeth in a new *Primum Mobile* that rauiſheth all the Spheres of gouernment. The maiſter of Superſtition is the people: and in all ſuperſtition, wiſe men follow fooles; and arguments are fitted to practiſe, in a reuerſed order. There is no ſuch Atheiſt, as an Hypocrite, or Impoſtor: and it is is not poſſible, but where the generality is ſuperſtitious, many of the leaders are Hypocrites. The cauſes of *Atheiſme* are, diuiſions in Religion; ſcandall of Prieſts; and learned times; ſpecially if proſperous; though for deuiſions, any one main diuiſion, addeth zeale to both ſides, but many diuiſions introduce *Atheiſme*. The cauſes of Superſtition

are,

are the pleasing of Ceremonies; the excesse of outward holinesse; the reuerence of traditions; the Stratagems of Prelats for their owne ambition and lucre, and barbarous times, specially with calamities, and disasters. Superstition without his vaile, is a deformed thing, for as it addeth deformity to an Ape, to bee so like a man: so the similitude of Superstition to *Religion*, makes it the more deformed. And as wholesome meate corrupteth to little Wormes; so good formes and orders, corrupt into a number of petty obseruances.

## 16. *Wisedome for a Mans selfe.*

AN *Ante* is a wise Creature for it selfe: But it is a shrewd thing in

in an Orchard or Garden. And certainely, men that are great louers of themſelues, waſt the publike. Diuide with reaſon betweene ſelfe-loue, and ſociety: and be ſo true to thy ſelfe, as thou be not falſe to others. It is a poore Centre of a mans actions, *Himſelfe*. It is right earth. For that onely ſtands faſt vpon his own center: whereas all things that haue affinity with the heauens, moue vpon the Centre of another, which they benefit. The referring of all to a mans ſelfe, is more tollerable in a Soueraigne Prince; becauſe themſelues are not themſelues; but their good and euill is at the perill of the publike fortune. But it is a deſperate euill in a Seruant to a Prince, or a Cittizen in a *Republike*. For whatſoeuer affaires paſſe ſuch a Mans hand, hee crooketh them to his owne ends: which muſt needs bee often *Eccentrike* to the ends of his

maſter or ſtate. Therefore let Princes or States, chuſe ſuch Seruants, as haue not this marke; except they meane their ſeruice ſhould be made but the acceſſary. And that which maketh the effect more pernitious, is, that all proportion it loſt. It were diſproportion enough for the Seruants good to bee preferred before the maſters: But yet it is a greater extreame, when a little good of the ſeruants, ſhall carrie thinges againſt a great good of the maſters. And yet that is the caſe; for the good ſuch Seruants receiue; is after the modell of their owne fortune: but the hurt they ſell for that good, is after the modell of their Maſters *Fortune*. And certainely it is the nature of extreame ſelfe-louers, as they will ſet an houſe on fire, and it were but to roſt their Egges; and yet theſe men many times hold credite with their Maſters; becauſe

their

their ſtudy is but to pleaſe them, and profit themſelues; and for eyther reſpect they will abandon the good of their affaires.

## 17. *Of Regiment of health.*

THere is a wiſedome in this beyond the rules of *Phiſicke*. A mans owne Obſeruation what hee finds good of, and what he finds hurt of, is the beſt *Phiſicke* to preſerue health. But it is a ſafer concluſion to ſay; this agreeth not well with me, therefore I will not continue it; then this, I find no offence of this, therefore I may vſe it: for ſtrength of nature in youth,

paſſeth ouer many exceſſes, which are owing a man till his age. Diſcerne of the comming on of yeares: and thinke not to doe the ſame things ſtill. Certainly moſt luſty old men catch their death by that aduenture; For age will not be defied. Beware of ſudden change in any great point of dyet, and if neceſſitie enforce it, fit the reſt to it. For it is a ſecret both in Nature and State, that it is ſaſer to change many things, then one. To be free minded and chearefullie diſpoſed at houres of meate, and of ſleepe, and of exerciſe, is the beſt precept of long laſting. If you fly Phiſick in health altogether, it will be too ſtrange for your bodie, when you ſhall neede it: if you make it too familiar, it will worke no extraordinary effect, when ſickneſſe commeth. Deſpiſe no new accident in your body, but aske opinion of it. In ſickneſſe

reſpect

reſpect Health principally, and in Health action. For thoſe that put their bodies to endure in Health, may in moſt ſickneſſes, which are not very ſharpe, bee cured onelie with dyet and tendering. *Celſus* could neuer haue ſpoken it as a Phiſitian, had he not beene a wiſe man withall: when hee giueth it for one of the great precepts of Health and laſting. That a man doe varry and interchange contraries, but with an inclination to the more benigne extreame; vſe faſting and full eating, but rather full eating; watching, and ſleepe, but rather ſleepe, ſitting and exerciſe, but rather exerciſe, and the like. So ſhall nature be cheriſhed, and yet taught maſteries. Phiſitians are ſome of them ſo pleaſing and conformable to the humors of the patient, as they preſſe not the true cure of the diſeaſe; and ſome other are ſo regular, in pro-

ceeding according to art for the diſeaſe, as they reſpect not ſufficientlie the condition of the Patient. Take one of a middle temper, or if it may not be found in one man, combine two of both ſorts: and forget not to call as well the beſt acquainted with your body, as the beſt reputed of for his faculty.

## 18. *Of Expences.*

RIches are for ſpending, and ſpending for honor and good actions. Therefore extraordiry Expence muſt be limited by the worth of the occaſion, for voluntary vndoing may bee as well for a mans Country, as for the King-

Kingdome of *Heauen*. But ordinary Expence, ought to bee limited by a Mans eſtate, and gouerned with ſuch regard, as it be within his compaſſe, and not ſubiect to deceit, and abuſe of Seruants; and ordered to the beſt ſhew, that the Bils may be leſſe then the eſtimation abroad. It is no baſeneſſe for the greateſt to deſcend and looke into their owne Eſtates. Some forbeare it not vpon negligence alone, but doubting to bring themſelues into melanchollie, in reſpect they ſhall find it broken. But wounds cannot be cured without ſearching. He that cannot look into his owne eſtate at all, hadde neede both chuſe well thoſe whom he imployeth, and change them often: for new are more timorous, and leſſe ſubtill. He that can looke into his eſtate but ſildome, had neede turne all to certainties. In cleering of a mans Eſtate, hee may as well

hurt himſelfe in being too ſuddain, as in letting it run on too long. For haſty ſelling is commonly as diſaduantageable as intereſt. Beſides, he that cleares at once will relapſe: for finding himſelfe out of ſtraights, he will reuert to his cuſtomes. But hee that cleareth by degrees, induceth an habite of frugality, and gaineth as well vpon his minde, as vpon his Eſtate. Certainely who hath a State to repaire, may not deſpiſe ſmall thinges; and commonlie it is leſſe diſhonorable to abridge pettie charges, then to ſtoope to pettie gettings. A man ought warily to begin charges, which once begun, muſt continue. But in matters that returne not, he may be more magnificent.

# 19. Of Diſcourſe.

SOme in their diſcourſe, deſire rather commendation of wit, in being able to hold all Arguments, then of iudgement in diſcerning what is true; as if it were a praiſe to know what might be ſaid, and not what ſhould be thought. Some haue certaine common places, and Theames wherein they are good, and want varietie: which kind of pouerty is ſo the moſt part tedious, and now and then ridiculous. The honourableſt kind of talke, is to giue the occaſion, and againe to moderate and paſſe to ſomewhat elſe. It is good to varry, and mixe ſpeech of the preſent

preſent occaſion with argument: tales with reaſons; asking of queſtions, with telling of opinions: and ieſt with earneſt. But ſome things are priuiledged from ieſt, namely Religion, matters of State, great perſons, any mans preſent buſineſſe of importance, and any caſe that deſerueth pitty; and generally men ought to finde the difference betweene ſaltneſſe and bitterneſſe. Certainely he that hath a *Satyricall* vaine, as he maketh others afraid of his wit, ſo hee had neede be afraid of others memory. He that queſtioneth much ſhall learne much, and content much: ſpecially if he apply his queſtions to the skill of the perſons of whom he asketh: For hee ſhall giue them occaſion to pleaſe themſelues in ſpeaking, and himſelf ſhal continually gather knowledge. If you diſſemble ſome-times your knowledge of that you are thought

to

to know, you ſhall be thought another time to know that you know not. Speech of a mans ſelfe is not good often, and there is but one caſe wherein a man may commend himſelfe with good grace, & that is in commending vertue in another, eſpecially, if it bee ſuch a vertue, as where-vnto himſelfe pretendeth. Speech of touch toward others, ſhould be ſparingly vſed; for Diſcourſe ought to be as a field, without comming home to any man. Diſcretion of ſpeech is more then eloquence; and to ſpeake agreably to him with whom we deale, is more then to ſpeake in good words, or in good order. A good continued ſpeech without a good ſpeech of interlocution, ſheweth ſlowneſſe: and a good reply, or ſecond ſpeech, without a good ſetled ſpeech, ſheweth ſhallowneſſe and weakeneſſe: as wee ſee in Beaſtes, that thoſe that

that are weakeſt in the courſe, are yet nimbleſt in the turne. To vſe too many circumſtances ere one come to the matter, is weariſome; to vſe none at al, is blunt.

## 20. *Of Seeming wiſe.*

IT hath been an opinion, that the *French* are wiſer then they ſeeme, and the *Spaniards* ſeeme wiſer then they are: But howſoeuer it bee betweene Nations, certainely it is ſo betweene Man and Man. For as the Apoſtle ſaith of *Godlineſſe: Hauing a ſhew of Godlineſſe, but denying the power thereof*; So certainely there are

are in point of Wiſedome and ſufficiency, that doe nothing or little very ſolemnly; *Magna conatu nugas*. It is a ridiculous thing, and fit for a Satyre to perſons of iudgements, to ſee what ſhifts theſe formaliſts haue, and what perſpectiues to make *Superficies* to ſeeme bodie, that hath depth and bulk. Some are ſo cloſe and reſerued, as they will not ſhew their Wares, but by a dark light; and ſeeme alwaies to keepe backe ſomewhat; and when they know within themſelues, they ſpeak of that they doe not well know; would neuertheleſſe ſeem to others, to know of that which they may not well ſpeake: Some helpe themſelues with countenance & geſture, and are wiſe by ſignes, as *Cicero* ſaith of *Piſo*, that when he anſwer:d him, he fetched one of his brows vppe to his forehead, and bent the other downe to his Chin: *Reſpondes alterol*

*altero ad frontem ſublato, altero ad mentem depreſſo ſupercilio, crudilitatem tibi non placere.* Some thinke to beare it by ſpeaking a great word, and being peremptory, and will goe on and take by admittance that which they cannot make good. Some, whatſoeuer is beyond their reach, they will ſeeme to deſpiſe or make light of, as impertinent or curious; and ſo would haue their *Ignorance* ſeeme iudgement. Some are neuer without a difference, and commonly by amuſing men with a ſubtilty, blanch the matter. Of whō *Gellius* ſaith; *Hominem delirum qui verborum minutijs rerum frangit pondera.* Of which kind alſo, *Plato* in his *Protagoras* bringeth in *Prodicus* in ſcorne, and maketh him make a ſpeech that conſiſteth of diſtinctions from the beginning to the end. Generally, ſuch men in all deliberations, finde eaſe to be of the Negatiue

tiue ſide, and affect a credit to obiect and fore-tell difficulties. For when proportions are denyed, there is an end of them, but if they be allowed, it requireth a new worke; which falſe point of wiſedome, is the bane of buſineſſe. To conclude, there is no decaying Merchant, or inward Begger, hath ſo many tricks to vphold the credit of their wealth, as theſe emptie perſons haue to maintaine the credit of their ſufficiency.

## 21. *Of Riches.*

I Cannot cal Riches better then the baggage of Vertue; the Roman word is better, *Impedimenta*; For as the baggage

gage is to an Army, ſo is Riches to Vertue: It cannot bee ſpared, nor left behinde; but it hindreth the March, yea, and the care of it ſomtimes loſeth or diſturbeth the victory. Of great Riches there is no reall vſe, except it be in the diſtribution: the reſt is but conceit. So ſaith *Salomon*; *Where much is, there are many to conſume it: and what hath the owner but the ſight of it with his eyes?* The perſonal fruition in any man, cannot reach to feele great riches; there is a cuſtody of them; or a power of *Dole* and donatiue of them; or a fame of thē; but no ſolide vſe to the owner. Doe you not ſee what fained prizes are ſet vpon little ſtones, & rarieties, & what works of oſtentation are vndertaken, becauſe there might ſeem to be ſome vſe of great Riches? But then they may be of vſe to buy men out of dangers or troubles: as *Salomon* ſaith; *Riches are as a ſtrong hold*

*holde in the imagination of the Rich Man.* But this is excellently expreſſed, that it is in *Imagination*; and not alwaies in fact. For certainelie, great Riches haue ſold more Men then they haue bought out. Seeke not proud Riches; but ſuch as thou maiſt get iuſtly; vſe ſoberly, diſtribute cheerefully, and leaue contentedly. Yet haue no abſtract, nor frierly contempt of them. But diſtinguiſh, as *Cicero* ſaith well of *Rabirius Poſthumus: In ſtudio rei amplificandæ, apparebat non auaritiæ prædam, ſed inſtrumentum bonitati quæri.* Neither truſt thou much others, that ſeeme to deſpiſe them: For they deſpiſe them that diſpaire of them, and none worſe, when they come to them. Be not penny-wiſe; Riches haue Wings; and ſometimes they fly away of themſelues; ſometimes they muſt be ſet flying, to bring in more. Men leaue

their riches, eythet to their kindred, or to the publike: and moderate portions proſper beſt in both. A great ſtate left to an Heire, is as a lure to all the birds of prey round about, to ſeize on him, if hee be not the better ſtabliſhed in yeares and iudgement. Likewiſe glorious guifts and foundations, are but the painted Sepulchres of *Almes*, which ſoone will putrifie and corrupt inwardly. Therefore meaſure not thy aduancements by quantity, but frame them by meaſure; and defer not charities, till death: for certainly, if a man weigh it rightly, he that doth ſo, is rather liberall of another mans, then of his owne.

## 22. *Of Ambition.*

*Ambition* is like choller; which is an humor that maketh men actiue,

actiue, earneſt, full of alacrity, and ſtirring, if it be not ſtopped. But if it bee ſtopped, and cannot haue his way, it becommeth a duſt, and thereby maligne and venomous. So ambitious men, if they finde the way open for their riſing, and ſtill get forward; they are rather buſie then dangerous: but if they bee checked in their deſires, they become ſecretly diſcontent, and looke vpon men and matters, with an euill eye, and are beſt pleaſed when things goe backward: which is the worſt property that can be in a ſeruant of a *Prince*, or State. Therfore it is good for *Princes*, if they vſe ambitious men, to handle it ſo, as they be ſtill progreſſiue, and not retrograde: which becauſe it cannot be without inconuenience; it is good not to vſe ſuch natures at all. For if they riſe not with their ſeruice, they will take order to make

their ſeruice fall with them. Of Ambitions, it is the leſſe harmefull, the Ambitió to preuaile in great things; then that other to appeare in euerie thing: For that breeds confuſion,& marres buſineſſe. He that ſeeketh to be eminent amongſt able men, hath a great taske: but that is euer good for the publike. But he that plots to be the only figure amongſt Ciphers, is the decay of an whole Age. Honour hath three thinges in it; The vantage ground to doe good; The approach to Kinges and principall perſons; And the raiſing of a mans owne Fortunes. Hee that hath the beſt of theſe intentions when he aſpireth, is an honeſt man; and that Prince that can diſcerne of theſe intentions in another that aſpireth, is a wiſe Prince. Generally, let Princes and States chuſe ſuch Miniſters, as are more ſenſible of duty, then of riſing; and ſuch as loue buſineſſe rather

rather vpon conſcience, then vpon brauery: and let them diſcerne a buſie nature, from a willing mind.

## 23. *Of Young Men and Age.*

A Man that is young in yeares, may bee old in houres; if hee haue loſt no time. But that happeneth rarely. Generally youth is like the firſt cogitations, not ſo wiſe as the ſecond: For there is a Youth in thoughts, as well as in Ages. Natures that haue much heate, and great and violent deſires and perturbations, are not ripe for action, till they haue paſſed the Meridian of their yeares: but reposed Natures may doe well in Youth: as on the other ſide, heate

and viuacity in age is an excellent compoſition for buſineſſe. *Young men* are fitter to inuent, thē to iudg; fitter for execution then for Councell; and fitter for new proiects, then for ſetled buſineſſe. For the experience of Age in thinges that fall within the compaſſe of it, directeth them: but in things meerely new, abuſeth them. The errors of young men are the ruine of buſineſſe: But the errours of aged men, amount but to this; that more might haue beene done, or ſooner. Young men in the conduct and manage of Actions, embrace more then they can hold, ſtirre more then they can quiet, flye to the end, without conſideration of the meanes and degrees, purſue ſome few principles, which they haue chanced vpon abſurdly, care not to innouate, which drawes vnknowne inconueniences; vſe extreame

treame remedies at firſt: and that which doubleth all errors, will not acknowledge nor retract them; like an vnready Horſſe, that will neither ſtoppe nor turne. Men of age, obiect too much, conſult too long, aduenture too little, repent too ſoone, and ſeldome driue buſineſſe home to the full period; but content themſelues with a mediocrity of ſucceſſe. Certainly it is good to compound imployments of both: for that will bee good for the preſent; becauſe the vertues of eyther Age may correct the defects of both: and good for ſucceſſion, that young men may be learners, while men in age are Actors: and laſtly, in reſpect of extreame accidents, becauſe authority followeth old men, and fauour and popularity youth. But for the morral part: perhaps youth wil haue the preheminence, as age hath for

the Politike. A certaine *Rabby* vpon the Text, *Your Young Men ſhall ſee Viſions, and your Olde Men ſhall dreame Dreames:* inferreth, that young men are admitted neerer to God then Old, becauſe Viſion is a cleerer Reuelation, then a Dreame. And certainly, the more a man drinketh of the World, the more it intoxicateth; and Age doth profit rather in the powers of vnderſtanding, then in the vertues of the will and affections.

## 24. *Of Beauty.*

VErtue is like a rich ſtone, beſt plain ſet: and ſurely vertue is beſt ſet in a body that is comely, though not of delicate features; and that hath rather dignity of preſence, then Beauty of reſpect. Neither is it almoſt ſeen, that very beautiful perſons are otherwiſe of great vertue; as if nature were rather buſie not to erre, then in la-

bour to produce excellency. And therefore they proue accompliſhed, but not of great Spirit; and ſtudie rather behauiour then vertue. In *Beauty*, that of fauour is more then that of colour; and that of decent and gratious motion, more then that of fauor. That is the beſt part of beauty which a Picture cannot expreſſe: no nor the firſt ſight of the life: & there is no excellent beauty, that hath not ſome ſtrangenes in the proportions. A man cannot tell whether *Apelles* or *Albert Durere* were the more Trifler. Whereof the one would make a perſonage by Geometricall proportions, the other, by taking the beſt parts out of diuers faces, to make one excellent. Such perſonages I thinke would pleaſe no body but the Painter that made them. Not but I thinke a Pinter may make a better Face then euer was: but hee muſt

do

do it by a kind of felicity (as a Muſitian that maketh an excellent ayre in *Muſicke*) and not by rule. If it be true that the principal part of Beauty is in decent motion; certainelie it is no maruell, though perſons in yeares ſeeme many times more amiable, *Pulchrorum Autumnus pulcher*. For no youth can be comelie, but by pardon, and conſidering the youth, as to make vp the comlines. Beauty is as Summer Fruits, which are eaſie to corrupt, and cannot laſt: and for the moſt part, it makes a diſſolute youth, and an age a little out of countenance: But yet certainely againe, if it light well, it maketh vertues ſhine, and vices bluſh.

## 25. *Of Deformity.*

DEformed perſons are commonly euen with nature: for as nature

ture hath done ill by them, ſo doe they by Nature, being for the moſt part (as the Scripture ſaith) voide of naturall affection; and ſo they haue their reuenge of Nature. Certainly, there is a conſent betweene the body and the mind, and where nature erreth in the one; ſhee ventureth in the other. *Vbi peccat in vno periclitatur in altero*. But becauſe there is in man an election touching the frame of his minde, and a neceſſitie in the frame of his body; the Stars of naturall inclination, are ſometimes obſcured by the Sunne of diſcipline and vertue. Therefore it is good to conſider of Deformity, not as a ſigne, which is more deceiueable; but as a cauſe, which ſeldome faileth of the effect. Whoſoeuer hath any thing fixed in his perſon, that doth induce contempt; hath alſo a perpetuall Spurre in himſelfe, to reſcue and deliuer himſelfe from

ſcorne.

ſcorne. Therefore all deformed perſons are extreame bold: firſt, as in their owne defence, as being expoſed to ſcorne; but in proceſſe of time, by a generall habite. Alſo, it ſtirreth in them induſtry, and ſpecially of this kind, to watch and obſerue the weakeneſſe of others, that they may haue ſomewhat to repay. Againe, in their ſuperiours, it quencheth ielouſie towards them, as perſons that they thinke they may at pleaſure deſpiſe; and it layeth their competitors and emulators aſleepe: as neuer beleeuing they ſhould bee in poſſibility of aduancement, till they ſee them in poſſeſſion. So that vppon the whole matter, in a great wit, Deformity is an aduantage to riſing. Kings in ancient times, and at this preſent in ſome Countries were wont to put great truſt in Eunuches; becauſe they that are enuious towards al, are more obnoxious

and

and officious towards one. But yet their truſt towards them, hath rather beene as to good ſpials, and good whiſperers; then good Magiſtrats, and Officers. And much like is the reaſon of deformed perſons. Stil the ground is, they wil, if they be of ſpirit, ſeeke to free themſelues from ſcorne: which muſt be either by vertue, or mallice; and therefore they prooue eyther the beſt of men, or the worſt, or ſtrangelie mixed.

## 26. *Of Nature in Men.*

NAture is often hidden, ſometimes ouercome; ſildome extinguiſhed. Force maketh Nature more violent in

in the returne : Doctrine and diſcourſe maketh Nature leſſe importune ; but cuſtome onely doth alter and ſubdue Nature. He that ſeeketh victory ouer his Nature, let him not ſet himſelfe to great, nor to ſmall taskes. For the firſt will make him deiected by often failes ; and the ſecond will make him a ſmall proceeder, though by often preuailings. And at the firſt let him practiſe with helps, as Swimmers doe with Bladders, or Ruſhes : but after a time let him practiſe with diſaduantages, as Dauncers doe with thicke ſhooes. For it breeds great perfection, if the Practiſe bee harder then the vſe. Where nature is mighty, and therefore the victory hard ; the degrees had neede be, firſt to ſtay and arreſt Nature in time: like to him that would ſay ouer the foure and twenty Letters when he was angry, then to goe leſſe in quantitie ; as if one

ſhould

ſhould in forbearing Wine, come from drinking healths, to a draught a meale; and laſtly, to diſcontinue altogether. But if a man haue the fortitude & reſolution to infranchiſe himſelfe at once, that is the beſt;

*Optimus ille animi vindex lædentia pectus*
*Vincula qui rupit, dedoluitque ſemel.*

Neither is the ancient rule amiſſe, to bend nature as a wand, to a contrary extream, whereby to ſet it right; vnderſtanding it, where the contrary extream is no vice. Let not a Man force a habite vpon himſelfe with a perpetuall continuance, but with ſome intermiſſion. For both the p uſe re-inforceth the new on-ſet; a.id if a man that is not perfect be euer in practiſe, he ſhall as well practiſe his errours, as his abilities, and induce one habite of both: and there

there is no meanes to helpe this, but by ſeaſonable intermiſſions. A mans nature is beſt perceiued in priuateneſſe, for there is no affectation in paſſion, for that putteth a man out of his precepts; and in a new caſe, or experiment, for there cuſtome leaueth him. They are happie men, whoſe Natures ſort with their vocations, otherwiſe they may ſay, *Multum incola fuit anima mea*, when they conuerſe in thoſe things they do not affect. In ſtudies whatſoeuer a man commaundeth vpon himſelfe, let him ſet houres for it. But whatſoeuer is agreeable to his Nature, let him take no care for any ſet times: For his thoughts will fly to it of themſelues; ſo as the ſpaces of other buſineſſe or ſtudies will ſuffice.

# 27. *Of Cuſtome and Education.*

MEns thoughts are much according to their inclination; their diſcourſe and ſpeeches according to their learning, and infuſed opinions; But their deeds are after as they haue bin accuſtomed. And therefore as *Machiauel* well noteth, (thogh in an euil fauored inſtance) there is no truſting to the force of Nature; nor to the brauerie of wo rds; except it be corroborate by cuſtome. His inſtance is, that for the atchieuing of a deſperate conſpiracy a man ſhold not reſt vpon the fiercenes of any mans nature, or his reſolute vndertakings, but take ſuch a

as hath had his hands formerly in blood. But *Machiauel* knew not of a Frier *Clement*, nor a *Rauillac*, nor a *Iaurequy*, nor a *Baltazar Gerard*. Yet his rule holdeth ſtill, that nature, nor the ingagement of words are not ſo forcible as cuſtom. Onely Superſtition is now ſo well aduanced, that men of the firſt bloud are as firme, as Butchers by occupation: and votarie reſolution is made equipollent to cuſtome, euen in matter of bloud. In other things the predominancy of cuſtom is euery where viſible; in ſo much as a man would wonder to heare men profeſſe, proteſt, ingage, giue great words, and then doe iuſt, as they haue done before: as if they were dead Images and Engins moued only by the wheeles of cuſtom. Therefore ſince cuſtome is the principall Magiſtrate of mans life: let men by all meanes endeauour to obtaine

obtaine good Cuſtomes. Certainly Cuſtome is moſt perfect when it beginneth in young yeeres. This we call *Education*: which is nothing but an early Cuſtome. For it is true, that late learners cannot ſo well take the plie; except it be in ſome mindes, that haue not ſuffered thẽ-ſelues to fixe, but haue kept them-ſelues open and prepared to receiue continuall amendment; which is exceeding rare. But if the force of Cuſtome ſimple, and ſeperate bee great; the force of Cuſtome copu-late and conioind, and in troupe, is far greater. For their example tea-cheth; company comforteth; æmu-lation quickneth; Glory raiſeth; ſo a; in ſuch places the force of Cu-ſtome is in his exaltation. Certainly the great multiplication of Vertues vpon humaine nature, reſteth vpon ſocieties well ordained and Diſci-plined. For Commonwealthes and

good gouernments, do nouriſh vertue growne, but do not mend the ſeeds. But the miſery is, that the moſt effectuall meanes are now applied to the ends leaſt to be deſired.

## 28. *Of Fortune.*

IT cannot be denyed, but outward accidents conduce much to a mans Fortune. Fauour, Oportune Death of others; occaſion fitting vertue. But chiefely the mould of a Mans fortune is in himſelfe. And the moſt frequent of externall cauſes is, that the folly of one man is the Fortune of another. For no man proſpers ſo ſuddenly, as by others errours. *Serpens niſi ſerpentem comederit non*

*fit*

*ſit Draco.* Ouert, and apparant vertues bring forth praiſe, but there be hidden and ſecret vertues that bring forth Fortune. Certaine deliueries of a mans ſelfe, which haue no name. The Spaniſh word *Deſemboltura* partly expreſſeth them, when there bee no ſtonds nor reſtiueneſſe in a mans Nature. For ſo ſaith *Liuie* well; after hee had deſcribed *Cato Maior* in theſe wordes; *In illo viro tantum robur corporis & animi fuit, vt quocunq; loco natus eſſet fortunam ſibi facturus videretur:* He falleth vpon that, that he had *Verſatile ingenium*. Therefore if a man looke ſharply and accentiuely, he ſhall ſee fortune; for thogh ſhe be blind, yet ſhe is not inuiſible. The way of fortune is like the milken way in the ſky, which is a meeting, or knot of a number of ſmall Starres; not ſeen aſunder, but giuing light together. So are there a number of little

and ſcarce diſcerned vertues, or rather faculties and Cuſtomes, that make men fortunate. The *Italians* note ſome of them, ſuch as a man would little thinke, when they ſpeake of one that cannot doe amiſſe, they will throw in into his other conditions, that he hath *Poco di matto*. And certainly, there bee not two more fortunate properties, then to haue a little of the foole, and not too much of the honeſt. Therefore extreame louers of their Country, or Maiſters, were neuer fortunate, neither can they bee. For when a man placeth his thoughts without himſelfe, hee goeth not his owne way. An haſty fortune maketh an enterpriſer and remouer; (the *French* hath it better *Interprenant*, or *Remuaut*) but the exerciſed fortune maketh the able man. Fortune is to be honoured and reſpected, and it be but for her daughters,

ters, *Confidence* and *Reputation*; for thoſe two felicity breedeth: the firſt, within a mans ſelfe; the later, in others towards him. All wiſe men to decline the Enuy of their owne vertues, vſe to aſcribe them to prouidence, and Fortune. For ſo they may the better aſſume them. And beſides, it is greatneſſe in a man to be the care of the higher powers. And it hath beene noted, that thoſe that aſcribe openly too much to their owne wiſedome and policy, end infortunate. It is written, that *Timotheus* the *Athenian*, after he had in the account he gaue to the ſtate of his gouernment, often interlaced this ſpeech: *And in this, Fortune had no part*; neuer proſpered in any thing he vndertooke afterwards.

# 29. *Of Studies.*

STudies ſerue for Delight, for Ornament, & for Ability; their chiefe vſe for delight, is in priuateneſſe, and retiring: for Ornament, is in diſcourſe, and for Ability, is in iudgement. For expert men can execute, but learned men are fitteſt to iudge or cenſure. To ſpend too much time in them, is *Sloth*; to vſe them too much for ornament, is *Affectation*, to make iudgment wholly by their rules, is the *Humor of a Scholler*. They perfect *Nature*, and are perfected by Experience. Crafty men contemne them, ſimple men admire them, and wiſe men vſe them. For they teach not

not their owne vſe, but that is a wiſedome without them and aboue them, won by obſeruation. Read not to contradict, nor to beleeue, but to weigh and conſider. Some Bookes are to bee taſted, others to be ſwallowed, and ſome few to bee chewed and digeſted. That is, ſome Bookes are to be read only in parts; other to be read, but not curiouſly; and ſome few to be read wholy, and with dilligence and attention. Reading maketh a full man, Conference a ready man, and writing an exact Man. And therefore if a man Write little, hee had neede haue a great memory; if hee conferre little, hee had neede haue a preſent wit; and if hee read little, he had neede haue much cunning, to ſeeme to know that he doth not. *Hiſtories* make men wiſe, *Poets* wittie, the *Mathematickes* ſubtill, Naturall *Philoſophie* deepe, *Morall* Graue,

*Logicke*

*Logicke* and *Rhetoricke* able to contend. *Abeunt ſtudia in mores.* Nay, there is no ſtond or impediment in the wit, but may bee wrought out by fit Studies: like as diſeaſes of the body may be appropriate exerciſes. Bowling is good for the Stone and Raines; Shooting lor the Lunges and Breaſt; gentle walking for the ſtomacke; riding for the head; and the like. So if a mans wit be wandering, let him ſtudy the Mathematicks; if his wit be not apt to diſtinguiſh, or finde difference, let him ſtudy the Schoole-men; if it be not apt to beat ouer matters, and to find out reſemblances, let him ſtudy Lawyers caſes. So euery defect of the mind may haue ſpeciall receit.

(.˙.)

# 30. Of Ceremonies and Reſpect.

HE that is onely reall, had neede haue exceeding great parts of Vertue: as the ſtone had neede to bee rich that is ſet without foile. But commonly it is in praiſe, as it is in gaine: For as the Prouerbe is true, *That light gaines make heauy Purſes*, becauſe they come thicke, whereas great come, but now and then: ſo it is true, that ſmall matters win great commendation, becauſe they are continuallie in vſe, and in note. Whereas the occaſion of any great vertue, commeth

meth but on holie daies. To attaine good formes, it ſufficeth not to diſpiſe them: for ſo ſhal a man obſerue them in others: And let him truſt himſelfe with the reſt. For if he care to expreſſe them, he ſhall loſe their grace, which is to bee naturall and vnaffected. Some mens behauiour is like a verſe, wherein euery ſillable is meaſured; how can a man comprehend great matters, that breaketh his mind too much to ſmall obſeruation? Not to vſe Ceremonies at all, is to teach others not to vſe them againe; and ſo diminiſheth reſpect: eſpecially they be not to be omitted to Strangers, and formall Natures. Amongſt a mans Peeres, a man ſhal bee ſure of familiarity; and therefore it is good a little to keep ſtate: amongſt a mans inferiours one ſhal bee ſure of Reuerence; and therefore it is good a little to be familiar. Hee that is too much in any thing,

thing, ſo that he giueth another occaſion of ſacietie, maketh himſelfe cheape. To apply ones ſelfe to others is good; ſo it be with demonſtration that a man doth it vpon regard, and not vpon facility. It is a good precept, generally in ſeconding another. Yet to adde ſomewhat of ones owne; as if you will graunt his opinion, let it bee with ſome diſtinction; if you will follow his motion; let it bee with condition; if you allow his counſell, let it be with alleadging further reaſon. Men had neede beware how they be too perfit in complements. For bee they neuer ſo ſufficient otherwiſe, their Enuyers will be ſure to giue them that attribute to the diſaduantage of their greater vertue. It is loſſe alſo in buſineſſe to be too full of reſpects, or to be too curious in obſeruing times and oportunities. *Salomon* ſaith, *He that*

*conſi-*

*conſidereth the wind ſhall not ſow, and he that looketh to the Clouds ſhall not reape.* A wiſe man will make more opportunities then he findes.

## 31. *Of Sutors.*

MAny ill matters are vndertaken, and many good matterswith ill minds. Some embrace ſuits which neuer meane to deale effectually in them, but if they ſee there may bee life in the matter by ſome other meane, they will be content to win a thanke, or take a ſecond reward, or at leaſt to make vſe in the meane time of the Sutors hope. Some take hold of ſuits onely for an occaſion

to

to croſſe ſome other, or to make an Information whereof they could not other-wiſe haue apt pretext, without care what become of the ſuit when that turne is ſerued. Nay, ſome vndertake ſuites with a full purpoſe to let them fall, to the end, to gratifie the aduerſe party or competitor. Surely, there is in ſort a right in euery ſuit; either a right of equitie, if it be a ſuit of controuerſie; or right of deſart, if it be a ſuit of petition. If affection lead a man to fauour the wrong ſide in Iuſtice, let him rather vſe his countenance to compound the matter then to carie it. If affection lead a man to fauour the leſſe worthy in deſart, let him do it without deprauing or diſabling the better deſeruer. In ſuits a man doth not well vnderſtand, it is good to refer them to ſome friend of truſt and iudgement, that may report whether he may deale in them with

with honour. Sutors are ſo diſtaſted with delaies and abuſes, that plaine dealing in denying to deale in ſuits at firſt, and reporting the ſucceſſe barely, and in challenging no more thankes then one hath deſerued, is growne not onely honourable, but alſo gracious. In ſuits of fauour, the firſt comming ought to take little place: ſo farre forth conſideration may bee had of his truſt, that if intelligence of the matter could not otherwiſe haue beene had, but by him, aduantage be not taken of the note, but the party left to his other meanes. To be ignorant of the value of a ſuit is ſimplicity, as well as to be ignorant of the right thereof, is want of conſcience. Secreſie in ſuits is a great meane of obtaining; For voycing them to be in forwardneſſe, may diſcourage ſome kind of Suitors, but doth quicken and awake others. But timing of the ſuits

is

is the principall. Timing I ſay, not onely in reſpect of the perſon that ſhould graunt it; but in reſpect of thoſe which are like to croſſe it. Let a man in the choiſe of his mean, rather chuſe the fitteſt mean, then the greateſt mean, and rather them that deale in certaine things, then thoſe that are generall. The reparation of a deniall, is ſometimes equall to the firſt graunt, if a man ſhew himſelfe neither deiected, nor diſcontented, *Iniquum patas vt æquum feras*, is a good rule wher a man hath ſtrength of fauor; but otherwiſe a man were better riſe in his ſuit; for hee that would haue ventured at firſt to haue loſt the Sutor, will not in the concluſion, loſe both the Sutor and his owne former fauour. Nothing is thought ſo eaſie a requeſt to a great perſon as his Letter; and yet if it be not in a good cauſe, it is ſo much out of his reputation.

# 33. *Of Followers and Frienas.*

COſtly followers are not to be liked, leſt while a man maketh his traine longer, hee make his Wings ſhorter. I reckon to be coſtly, not them alone which charge the purſe, but which are weariſome and importune in ſuits. Ordinary Followers ought to challenge no higher conditions then countenance, recommendation, and protection from wronges. Factious Followers are worſe to be liked, which follow not vpon affection to him with whom they range themſelues, but vpon diſcontentment conceiued againſt ſome other.

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Wherupon commonly enſueth, that ill intelligence, that we many times ſee between great perſonages. Likewiſe glorious Followers are full of inconueniency; for they teint buſineſſe through want of ſecrecy, and they export honor from a man, and make him a returne in enuy. The following by certaine States, aunſwerable to that which a great perſon himſelfe profeſſeth, as of Souldiers to him that hath bin imploied in the wars, and the like, hath euer beene a thing ciuill, and well taken euen in Monarchies, ſo it be without too much pompe or popularity. But the moſt honorable kind of following, is to bee followed, as one that apprehendeth to aduance vertue and deſart in all ſort of perſons. And yet where there is no eminent oddes in ſufficiency, it is better to take with the more paſſable, then with the more able. In gouernment

it is good to vſe men of one ranke equally: For to countenance ſome extraordinarily, is to make them inſolent, and the reſt diſcontent; becauſe they may claime adue. But in fauour to vſe men with much difference and election, is good; For it maketh the perſons preferred more thankful, and the reſt more officious; becauſe all is of fauour. It is good not to make to much of any man at the firſt, becauſe one cannot hold out that proportion. To be gouerned by one is not good, and to bee diſtracted with many, is worſe; but to take aduiſe of ſome few friends, is euer honorable, *For lookers on, many times ſee more then Gameſters, and the vale beſt diſcouereth the hill.* Ther is little friendſhip in the world, and leaſt of all betweene equals, which was wont to be magnified. That that is, is between *Superior* and *Inferior*, whoſe fortunes may comprehend the one the other.

*Of*

# 33. Of Negociating.

IT is generally better to deale by ſpeech, then by letter, and by the meditation of a third, then by a mans ſelfe. Letters are good, when a man would draw an aunſwer by Letter backe againe, or when it may ſerue for a mans iuſtification afterwardes to produce his own letter, or where it may be danger to bee interrupted or heard by peeces. To deale in perſon is good, when a mans face breedes regard, as commonly with inferiours, or in tender caſes where

a mans eye vpon the countenance of him with whom one ſpeaketh, may giue him a direction how far to goe, and generally where a man will reſerue to himſelfe liberty either to diſaduow, or to expound. In choiſe of Inſtruments it is better to chuſe men of a plainer ſort, that are like to doe that that is committed to them, and to report backe againe faithfully the ſucceſſe, then thoſe that are cunning to contriue out of other mens buſineſſe, ſomewhat to grace themſelues, and will help the matter in report for ſatisfaction ſake. It is better to ſound a perſon with whom one deales a far off, then to fall vpon the point at firſt, except you meane to ſurpriſe him by ſome ſhort queſtion. It is better dealing with men in appetite, then with thoſe which are where they would be. If a man deale with another vpon conditions, the ſtart or firſt performance

formance is all, which a man cannot reaſonably demaund, except either the nature of the thing bee ſuch which muſt goe before, or elſe a man can perſwade the other partie, that he ſhall ſtill neede him in ſome other thing, or elſe that he be counted the honeſter man. All practiſe is to diſcouer, or to worke. Men diſcouer themſelues in truſt, in paſſion, at vnawares, and of neceſſitie, when they would haue ſome-what done, and cannot find an apt pretext. If you would worke any man, you muſt either know his nature and faſhions, and ſo lead him; or his ends, and ſo perſwade him; or his weakeneſſe or diſaduantage, and ſo awe him, or thoſe that haue intereſt in him, and ſo gouerne them. In dealing with cunning perſons, wee muſt euer conſider their ends to interpret their ſpeeches; & it is good to ſay little to them, and that which they leaſt looke for.

# 34. *Of Faction.*

MAny haue an opinion not wiſe; That for a Prince to gouern his eſtate, or for a great perſon to gouerne his proceedings, according to the reſpect of Factions, is the principall part of pollicy: whereas contrariwiſe, the chiefeſt wiſdome is either in ordering thoſe thinges which are generall, and wherein men of ſeuerall factions do neuertheleſſe agree, or in dealing with correſpondence to particuler perſons, one by one. But I ſay not, that the conſideration of Factions is to bee neglected. Meane men muſt adhere, but great men that haue ſtrength in themſelues

ſelues were better to maintain themſelues indifferent, and neutrall. Yet euen in beginners to adhere ſo moderately, as he be a man of the one faction, which is paſſableſt with the other, commonly giueth beſt way. The lower and weaker faction is the firmer in coniunction. When one of the factions is extinguiſhed, the remaining ſubdiuideth: which is good for a ſecond. It is commonly ſeene, that men once placed, take in with the contrary faction to that, by which they enter. The Traitor in factions lightly goeth away with it: for when matters haue ſtucke long in ballancing, the winning of ſome one man caſteth them, and he getteth all the thankes. The euen carriage betweene two factions, proceedeth not alwaies of moderation, but of a trueneſſe to a mans ſelfe, with end to make vſe of both. Certainely, in *Italy* they hold it a little

little ſuſpect in Popes, when they haue often in their mouth *Padre Commune*, and take it to a ſigne of one that meaneth to refer all to the greatneſſe of his owne houſe.

## 35. *Of Praiſe.*

PRaiſe is the reflection of vertue: but it is as the Glaſſe, or body is, which giueth the reflection. If it be from the common people, it is commonly falſe and naught; and rather followeth vaine perſons, then vertuous: for the common people vnderſtand not many excellent vertues: the loweſt vertues draw praiſe from them, the middle vertues worke

worke in them aſtoniſhment, or admiration; but of the higheſt vertues, they haue no ſenſe or perceiuing at all. But ſhewes, and *Species virtutibus ſimiles*, ſerue beſt with them. Certainly, Fame is like a Riuer that beareth vp things light and ſwolne; and drowne thinges weighty and ſolid: But if perſons of quality and iudgement concur, then it is as the Scripture ſaith; *Nomen bonum inſtar vnguenti fragrantis*; It filleth all round about, and will not eaſilie away. For the odors of Oyntments are more durable then thoſe of flowers. There be ſo many falſe points of praiſe, that a man may iuſtly hold it ſuſpect. Some Praiſes proceedes meerely of flattery: and if he be an ordinary flatterer, he will haue certain common attributes, which may ſerue euery man: if he be a cunning flatterer, hee will follow the Arch-flatterer, which is a mans ſelfe, and wherein

wherin a man thinketh beſt of himſelfe, therein the flatterer will vphold him moſt: But if he be an impudent Flatterer, looke wherein a man is conſcient to himſelfe, that he is moſt defectiue, and is moſt out of countenance in himſelfe, that will the flatterer entitle him to perforce; *Spreta conſcientiâ.* Some praiſes come of good wiſhes and reſpects, which is a forme due in ciuility to Kinges and great perſons, *Laudando præcipere*; when by telling men what they are, they repreſent to them what they ſhould be. Some men are praiſed maliciouſly to their hurt, thereby to ſtirre enuy and iealouſie towards them; *Peſſimum genus inimicorum laudantium*. Certainly moderate praiſe vſed with oportunity, and not vulgar, but appropriate, is that which dooth the good. *Salomon* ſaith; *Hee that praiſeth his Friend aloud, riſing early, it*

*ſhall*

*ſhall be to him no better then a curſſe.* Too much magnifying of man or matter, doth irritate contradiction, and procure enuy and ſcorne.

## 36. *Of Iudicature.*

IVdges ought to remẽber, that their Office is *Ius dicere*, and not *Ius dare*; to interpret Law, and not to make Law, or giue Law; Elſe will it be like the preſumption of the church of *Rome*, which vnder pretext of expoſition of Scripture, vſurpeth and practiſeth an Authoritie to adde and alter; and to pronounce that which they doe not finde, and by colour of Antiquitie to introduce noueltie. Iudges ought to be more learned

learned then witty; more reuerend then plauſible, and more aduiſed then confident. Aboue all thinges, integrity is their portion and proper vertue. *Curſed* (ſaith the Law) *is he that remooueth the Land-marke.* The miſlaier of a Meereſtone is too blame. But it is the vniuſt Iudge that is the capital remouer of Land-markes, when he defineth amiſſe of Lands and propertie. One foule ſentence dooth more hurt, then many foule examples; for they doe but corrupt the ſtreame; the other corrupteth the Fountaine. So ſaith *Salomon*; *Fons turbatus & vena corrupta eſt iuſtus cadens in cauſâ ſuâ coram aduerſario*; The office of Iudges may haue reference vnto the parties that ſue; vnto the Aduocates that plead; vnto the Clearkes and Miniſters of Iuſtice vnderneath thē; and to the Soueraign or ſtate aboue them.

*There*

*There be* (ſaith the Scripture) *that turne Iudgement into Worme-wood*; and ſurely there be alſo that turne it into vinegar: For in-iuſtice maketh it bitter, and delaies make it ſowre. The principall duty of a Iudge, is to ſuppreſſe force and fraud; whereof force is the more pernitious, the more open; and fraud the more cloſe and diſguiſed. Adde thereto contentious ſuits, which ought to bee ſpewed out as the ſurfeit of Courts. A Iudge ought to prepare his way to a iuſt ſentence, as God vſeth to prepare his way, by raiſing vallies, and taking downe hils: So when there appeareth on either ſide an high hand, violent proſecution, cunning aduantages taken, combination, power, great counſell, then is the vertue of a Iudge ſeene, to make inequality equall; that he may plant his iudgment as vpon an euen ground. *Qui fortiter emungit, elicit ſangui-*

*ſanguinem*; And where the Wine-preſſe is hard wrought, it yeildes a harſh Wine that taſts of the Grape-ſtone. Iudges muſt beware of hard conſtructions and ſtained inferences; for there is no worſe torture then the torture of Lawes: ſpecially in caſe of Lawes penall; they ought to haue care that that which was meant for terror, be not turned into rigour; and that they bring not vpon the people that ſhower whereof the Scripture ſpeaketh; *Pluet ſuper eos laqueos*: For penall Lawes preſſed, are a ſhowre of ſnares vpon the people. In cauſes of life & death, Iudges ought as farre (as the Lawe permitteth) in Iuſtice to remember mercy; and to caſt a ſeuere eye vpon the example: but a merciſull eye vpon the perſon.

Patience and grauity of hearing is an eſſentiall part of Iuſtice, and an ouer-ſpeaking Iudge is no well tuned

ned Cymball. It is no grace to a Iudge, first to finde that which hee might haue heard in due time from the Barre; or to shew quickneſſe of conceit in cutting off counſell or euidence too ſhort; or to preuent information by queſtions, though pertinent. The parts of a Iudge are four; to direct the euidence; to moderate length, repetition, or impertinency of ſpeech; to recapitulate, ſelect, and collate the materiall points of that which hath bin ſaid; and to giue the rule or ſentence. Whatſoeuer is aboue theſe, is too much; and proceedeth eyther of glory and willingneſſe to ſpeake, or of impatience to heare, or of ſhortneſſe of memory, or of want of a ſtaid and equall attention. It is a ſtrange thing to ſee, that the boldneſſe of Aduocates ſhould preuaile with Iudges; whereas they ſhould imitate God, in whoſe ſeat they ſit,

who repreſſeth the preſumptuous, and giueth grace to the Modeſt. But it is more ſtrange, that the Cuſtom of the time doth warrant Iudges to haue noted fauourites, which cannot but cauſe multiplication of Fees, and ſuſpition of by-wayes. There is due from the Iudge to the Aduocate, ſome commendation & gracing, where cauſes are wel handled, and faire pleaded; eſpecially towardes the ſide which obtayneth not; For that vpholds in the Client the reputation of his Councell, and beats downe in him the conceit of his cauſe. There is likewiſe due to the publike a ciuill reprehenſion of Aduocates, where there appeareth cunning Councell, groſſe neglect, ſlight information, indiſcreet preſſing, or an ouerbold defence.

The place of Iuſtice is an hallowed place; and therefore, not onelie the bench, but the foote-pace and

cincts and purprize thereof, ought to be preſerued without ſcandall & corruption. For certainly *Grapes* (as the Scripture ſaith) *will not be gathered of Thornes or Thiſtles*; neyther can Iuſtice yeelde her fruite with ſweetneſſe, amongſt the Briers and Brambles of catching and polling Clearkes and Miniſters. The attendance of Courts is ſubiect to foure bad Inſtruments: Firſt, certain perſons, that are ſowers of ſuits, which make the Court ſwel, and the country pine. The ſecond ſort is of thoſe that engage Courts in quarrelles of Iuriſdiction, and are not truly *Amici Curiæ*, but *Paraſiti Curiæ*, in puffing a Court vp beyond hir bounds for their owne ſcrappes and aduantage. The third ſort is of thoſe, that may bee accounted the left handes of Courtes, perſonnes that are full of nimble and ſiniſter Trickes and ſhifts, whereby they peruert

the plaine and direct courſes of Courts, and bring Iuſtice into oblike lines and labyrinths. And the fourth is the Poler and exacter of Fees; which iuſtifies the common reſemblãce of the Courts of Iuſtice, to the buſh, whereunto while the ſheepe flyes for defence in weather, hee is ſure to loſe part of his fleece. On the other ſide, an ancient Clerk, skilfull in preſidents, wary in proceeding, and vnderſtanding in the buſines of the Court, is an excellent finger of a Court; and doth manie times point the way to the Iudge himſelfe.

Laſtly, Iudges ought aboue al to remember the concluſion of the *Roman* twelue Tables; *Salus populi ſuprema lex*, and to know that Lawes, except they be in order to that end, are but things captious, and Oracles not well inſpired. Therefore it is an happy thing in a State, when Kings and

and States doe often conſult with Iudges; and againe, when Iudges do often conſult with the King and State: the one, when there is matter of Law interuenient in buſineſſe of State; the other, when there is ſome conſideration of State interuenient in matter of Law. For many times the thing deduced to Iudgement, may be *Meum & tuum*, when the reaſon and conſequence therof may trench to point of eſtate; I call matter of eſtate not onely the partes of Soueraignetie, but whatſoeuer introduceth any great alteration or dangerous preſident, or concerneth manifeſtly any great portion of people. And let no man weakelie conceiue, that iuſt Lawes, and true pollicy, haue any antipathy. For they are iike the ſpirits, and ſinewes that one mooues within the other. Neither ought Iudges to bee ſo ignorant of their owne right, as to

thinke there is not left to them as a principall part of their office, a wise vse and application of Lawes. For, they may remember what the Apostle saith of a greater law thē theirs, *Nos scimus quia lex bona est, modo quia eà vtatur legitime.*

## 37. Of Vaine-glory.

IT was prettily deuised of *Æsop*, *The Flie sate vppon the Axletree of the Chariot Wheele, and said, What a dust doe I raise?* So are there some vaine persons, that whatsoeuer goeth alone, or mooues vppon greater meanes, they thinke it is they that carrie it. They that are glorious, must needs bee factious; for all braucry stands vp-

vpon compariſons. They muſtneeds be violent, to make good their own vaunts. Neither can they be ſecret, and therefore not effectuall, but according vnto the *French* Prouerbe, *Beaucoup de bruit & peu de fruit*, Much bruit, little fruite. Yet certainly, there is vſe of this quality in ciuill affayres. Where there is an opinion and fame to be created, either of *Vertue* or *Greatneſſe*: theſe men are good Trumpeters. Again, as *Titus Liuius* noteth in the caſe of *Antiochus* and the *Ætolians*, *There are ſometimes great effectes of croſſe lies*; as if a man that ſhould interpoſe himſelfe to negotiate between two, ſhould to either of them ſeuerally pretend, more intreſt then he hath in the other. And in this & the like kind, it often fals out, that ſomwhat is produced of nothing. For lies are ſufficient to breede Opinion, and Opinion bringes on Sub-

ſtance. But principally in caſes of great enterpriſe, vpon charge and aduenture ſuch compoſition of glorious natures doth put life into buſineſſe, and thoſe that are of ſolid and ſober natures, haue more of the ballaſt, then of the ſaile. Certainely, *Vaine-glory* helpeth to perpetuate a mans memory, and *Vertue* was neuer ſo beholding to humane nature, as it receiued his due at the ſecond hand. Neither had the fame of *Cicero, Seneca, Plinius Secundus*, borne her age ſo well, if it had not beene ioyned with ſome vanity in themſelues; like vnto varniſh, that makes Seelings not onely ſhine, but laſt. But all this while, when I ſpeake of Vaine-glory, I meane not of that property that *Tacitus* doth attribute to *Mucianus, Omnium quæ dixerat fecerat quæ arte quadam oſtentator:* For that proceedes not of Vanitie, but of a naturall magnanimity and

diſ-

diſcretion; and in ſome perſons is not onely comely, but gracious. For excuſations, ceſſions, modeſtie it ſelfe well gouerned, are but Arts of oſtentation: and amongſt thoſe Arts there is none better, then that which *Plinius Secundus* ſpeaketh of, which is to be liberall of praiſe and commendation to others, in that wherein a mans ſelfe hath any perfection. For ſaith *Plinie* verie wittily; *In commending another you do your ſelfe right; for hee that you commend, is eyther ſuperior to you, in that you commend, or inferior. If he be inferiour, if he bee to be commended; you much more: if he be ſuperiour, if he be not to be commended; you much leſſe.*

# 38. *Of the Greatneſſe of Kingdomes.*

THe ſpeech of *Themiſtocles*, which was arrogant in challenge, is profitable in Cenſure. Deſired at a Banquet to touch a Lute, hee ſaide, *He could not fiddle, but he could make a ſmall Towne to become a great City.* This ſpeech, at a time of ſolace, and not ſerious, was vnciuill, and at no time could bee decent of a mans ſelfe. But it may haue a pretty application. For to ſpeak truly of politickes and Stateſmen, there are ſomtimes, though rarely, thoſe that can make a ſmall eſtate great, and cannot fiddle. And there bee many that can Fiddle very cunningly, and

and yet the procedure of their Art, is to make a flouriſhing eſtate ruinous and diſtreſſed. For certainly thoſe degenerate Arts, whereby diuers Politickes and Gouernours do gaine both ſatisfaction with theyr Maiſters, and admiration with the vulgar, deſerue no better name then Fidling; if they adde nothing to the ſafety, ſtrength, and amplitude of the States they gouerne. The greatneſſe of a State in bulke or Territory, doth fall vnder meaſure, and the greatneſſe of finances and reuenue, dooth fall vnder computation: the population may appear by muſters, and the number of Cities & Towns, by Chartes and Maps: but yet there is nothing amongſt ciuill affayres, more ſubiect to error, then the right valuation & true iudgment concerning the greatnes of an eſtate. Certainly there is a kind of reſemblance between the kingdom of heauen, &

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the Kingdomes vpon the earth. The Kingdome of Heauen is compared not to any great Kernell, or Nut; but to a graine of Muſtard; which is one of the leaſt of Graines, but hath in it a property and ſpirit haſtily to get vp and ſpread. So are there States that are great in Territorie, and yet not apt to conquer or inlarge: and others, that haue but a ſmall dimention or ſtemme, and yet apt to bee the foundation of great Monarchies. Walled Townes, ſtored Arcenals and Armories, goodly Stables, Elephants, (if you will) Maſſe of Treaſure, number in Armies, Ordinance, and Artillerie, they are all but a Sheepe in a Lyons skinne, except the breed and diſpoſition of the people bee militarie. The helpe is mercenary aides. But a Prince or State that reſteth vppon waged companies of forrain armes, and not of his owne Natiues, may

ſpread

ſpread his feathers for a time, but he will mew them ſoone after. The bleſsing of *Iudah* and *Iſſachar* will neuer meete, to be both the Lyons Whelp, and the Aſſe laid betweene burthens: Neither will a people ouercharged with Tributes, bee euer fit for Empire. Nobility and Gentlemen multiplying in too great a proportion, maketh the common Subiect grow to be a Peaſant and baſe Swaine, driuen out of hart, and but the Gentlemans laborer: like as it is in Copices, where if you leaue your Staddles too thicke, you ſhall neuer haue cleane vnder-wood, but ſhrubs and buſhes. And take awaie the middle people, and you take away the Infantery, which is the Nerue of an Army: and you bring it to this, that not the hundreth pole will be fit for a Helmet, and ſo great population and little ſtrength. Certainely *Virgil* coupled Armes and

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the Plough together well, in the conſtitution of ancient *Italy*:

*Terra potens armis atq; vbere glebæ.*

For it is the Plough that yeildeth the beſt ſouldier, but how? maintained in plenty, and in the hand of owners, and not of meere laborers. Sedentary and within-doore Artes, and nice manufactures, that require rather the finger, then the hande or arme, haue in their nature a contrariety to a diſpoſition militar: and generally, all warlike people are a little ydle, and loue daunger better then pain; neither muſt they be too much broken of it, if they ſhall bee preſerued in vigor. No body can be healthfull without exercise, neither naturall body, nor politike; and to the politike body of a kingdome or eſtate, a ciuill war is as the heate of a feauer: but an honorable forraine warre,

warre is like the heate of exerciſe. At leaſt, diſcoueries, Nauigations, honourable ſuccors of other States may keepe health: For in a ſlothful peace, both corages wil effeminate, and manners corrupt. States liberall of naturalization, are capeable of greatneſſe; and the iealous States that reſt vpon the firſt tribe and ſtirp quickly want body to cary the boughes and branches. Many are the ingredients into the receit for greatneſſe. No man can by care taking, adde a cubit to his ſtature, in the little modell of a mans body. But certainely in the great frame of kingdomes and Commonwealthes, it is in the power of Princes or Eſtates by ordinances and conſtitutions, and manners which they may introduce, to ſow greatneſſe to their poſterity and ſucceſsion. But theſe things are cómonly left to chance.

# 41. *Of Honor and Reputation.*

THE winning of Honor is but the reuealing of a mans vertue and worth without disaduantage, for some in their actions doe affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly litle admired: & some darken their vertue in the shew of it, so as they be vnder-valued in opinion. If a man performe that which hath not been attempted before, or attempted and giuen ouer, or hath bin atchieued, but not with so good circumstance, he shal purchase more honor, then by effecting a matter of greater difficulty or vertue, wherein he is but a follower. If a man so temper his actions as in some one of them he do content euery faction or com-

combination of people, the Muſicke will be the fuller. A man is an il huſband of his honor that entreth into any action, the failing wherein may diſgrace him more, thē the carrying of it through can honour him. Diſcreet followers help much to reputation. Enuy, which is the canker of honor, is beſt extinguiſhed by declaring a mans ſelfe in his ends, rather to ſeek merit then fame, and by attributing a mans ſucceſſes rather to diuine prouidence and felicity, then to his vertue or pollicy. The true Marſhalling of the degrees of Soueraigne Honour are theſe. In the firſt place, are *Conditores*, Founders of States. In the ſecond place, are *Legiſlatores*, Lawe-giuers, which are alſo called, *Second Founders*, or *Perpetui Principes*, becauſe they gouerne by their Ordinances after they are gone. In the third place, are *Liberatores*, Such as compound

the long miſeries of ciuil wars, or de liuer their Countries from ſeruitude of ſtrangers or tyrants. In the fourth place are *propagatores*, or *propugnatores imperij*, ſuch as in honorable wars inlarge their teritories, or, make noble defence againſt inuadors. And in the laſt place, are *Patres patriæ*, which raigne iuſtly, and make the times good wherein they liue. Degrees of honor in ſubiects are firſt, *Participes curarum*; Thoſe vpon whom princes do diſcharge the greateſt weight of their affaires, their *Right hands* (as we call them.) The next, are *Duces belli*, Great leaders, ſuch as are Princes Lieutenants, and doo them notable ſeruices in the warres. The third, are *Gratioſi*, Fauorites, Such as exceede not this ſcantling, to be ſolace to the Soueraigne, and harmeleſſe to the people. And the fourth, *Negotij pares*, ſuch as haue great place vnder Princes, and execute their places with ſufficiency. *FINIS.*

# *Meditationes Sacræ.*

1 *OF the workes of God and Man.*
2 *Of the miracles of our Sauiour.*
3 *Of the innocency of the Doue, and the wiſedome of the Serpent.*
4 *Of the exaltation of Charity.*
5 *Of the moderation of Cares.*
6 *Of earthly Hope.*
7 *Of Hypocrites.*
8 *Of Impoſters.*
9 *Of the ſeuerall kinds of Impoſture.*
10 *Of Atheiſme.*
11 *Of Hereſies.*
12 *Of the Church and the Scripture.*

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# 1. *Of the Workes of God and Man.*

GOD beheld all things which his handes had made,& loe they were all paſsing good. But when man turned him about,and took a view of the works which his hands had made,he found all to be vanity and vexation of ſpirit: wherefore, if thou ſhalt worke in the works of God, thy ſweat ſhal be as an oynment of odors, and thy reſt as the Sabbaoth of God. Thou ſhalt trauaile in the ſweat of a good conſcience, and ſhall keepe holie day in the quietneſſe and liberty of the ſweeteſt contemplations. But if thou ſhalt aſpire after the glorious actes of Men, thy working ſhall be accompanied with compunction and ſtrife, and thy rememberance

followed with diſtaſt and vpbraidings, and iuſtly dooth it come to paſſe towardes thee (O man) that ſince thou which art Gods worke, doeſt him no reaſon in yeilding him well pleaſing ſeruice, euen thine owne workes alſo ſhould reward thee with the like fruite of bitterneſſe.

## 2. *Of the Miracles of our Sauiour.*

*He hath done all things well.*

A True confeſſion and applauſe: God when he created all things, ſaw that euerie thing in particular, and all thinges in generall were exceeding good, God the word in the Miracles which he wrought (now euerie Miracle is a new Creation, and not according

according to the firſt Creation) would do nothing which breathed not towards men fauor and bounty. *Moyſes* wrought Miracles & ſcourged the *Ægiptians* with many plagues. *Elias* wrought Miracles, and ſhut vp Heauen, that no Raine ſhould fall vpon the Earth, and againe brought downe from Heauen the fire of God vpon the Captaines and their bands. *Elizeus* wrought alſo, and called Beares out of the deſart to deuour young Children. *Peter* ſtroke *Ananias* the ſacrilegious Hypocrite with preſent death; and *Paul*, *Elimas* the Sorceror with blindneſſe, but no ſuch thing did Ieſus, the Spirit of God diſcended downe vpon him in the forme of a Doue, of whom hee ſaid; *You know of what Spirit you are.* The Spirit of *Ieſus* is the Spirit of a Doue, thoſe Seruants of God were as the Oxen of God treading out the Corne, and

trampling the Straw downe vnder their feete, but Ieſus is the Lambe of God without wrath or iudgements. All his Miracles were conſumate about mans body, as his Doctrine reſpected the ſoule of man. The body of man needeth theſe thinges: ſuſtenance, deſence from outward wrongs, and medicine, it was he that drew a multitude of Fiſhes into the Nets, that he might giue vnto men more liberall prouiſion. He turned water a leſſe worthy nouriſhment of mans body, into wine, a more worthy that glads the heart of man. He ſentenced the Fig-tree to wither for not doing that duty where-unto it was ordained, which is to bear fruit for mens food. He multiplied the ſcarſity of a few loaues and fiſhes to a ſufficiency to victuall an hoaſt of people. He rebuked the windes that threatned deſtruction to the Seafaring men: he reſtored motion to the

the lame, light to the blind, ſpeech to the dumbe, health to the ſick, cleanneſſe to the leprous, a right mind to thoſe that were poſſeſſed, and life to the dead. No Miracle of his is to be found to haue beene of iudgement or reuenge, but all of goodneſſe and mercy, and reſpecting mans bodie: for as touching Riches hee did not vouchſafe to doe any Miracle, ſaue one onely that tribute might bee giuen to *Cæſar*.

## 3. *Of the Innocency of* the Doue, and wiſedome of *the Serpent.*

*The Foole receiueth not the word of wiſedome, except thou diſcouer to him what he hath in his hart.*

TO a Man of a peruerſe and corrupt iudgment all inſtruction or per-

perſwaſion is fruitleſſe & contemptible, which begins not with diſcouery, and laying open of the diſtemper and ill complexion of the mind, which is to bee recured as a Plaiſter is vnſeaſonably applyed before the wound be ſearched: for men of corrupt vnderſtanding that haue loſt all ſound diſcerning of good and euill, come poſſeſt with this preiudicate opinion, that they thinke all honeſty and goodneſſe proceedeth out of a ſimplicity of manners, and a kind of want of experience and vnacquaintance with the affaires of the World. Therefore except they may perceiue that thoſe thinges which are in their harts, that is to ſay, their owne corrupt principles, and the deepeſt reaches of their cunning and rottenneſſe, to bee throughlie ſounded and knowne, to him that goes about to perſwade with them, they make but a play of the wordes

of

of wiſedome. Therefore it behoueth him which aſpireth to a goodneſſe, (not retired or particular to himſelf, but a fructifying and begetting goodneſſe, which ſhould draw on others) to know thoſe points, which he called in the reuelation the deeps of Sathan. That he may ſpeake with authority aud true inſinuation. Hence is the precept: *Try all things, and hold that which is good*, which indureth a diſcerning election out of an examination whence nothing at all is excluded, out of the ſame Fountaine ariſeth that direction: *Be you wiſe as Serpents, and innocent as Doues.* There are neither teeth nor ſtings, nor venime, nor wreaths and foulds of Serpents, which ought not to be all knowne, and as far as examination doth lead, tried: neither let any man heere feare infection or pollution, for the Sun entreth into ſinkes and is not defiled. Neither

ther let any man thinke that herein he tempteth God, for his diligence and generality of examination is commanded, and *God is ſufficient to preſerue you immaculate and pure.*

# 4. *Of the Exaltation of Charitie.*

*If I haue reioyced at the ouerthrow of him that hated me, or tooke pleaſure when aduerſity did befall him.*

THE *deteſtation or renouncing of Iob.* For a man to loue againe where he is loued, it is the charity of Publicans contracted by mutual profit, & good offices, but to loue a mans Enemies is one of the cunningeſt points

points of the Law of Chriſt, and an imitation of the diuine nature. But yet again of this charity there be diuers degrees; whereof the firſt is, to pardon our enemies when they repent: of which Charity there is a ſhaddow and Image, euen in noble beaſts: for of Lyons it is a receiued opinion, that their fury and fiercenes ceaſeth towards any thing that yeildeth and proſtrateth it ſelfe. The ſecond degree is, to pardon our Enemies, though they perſiſt, without ſatisfactions and ſubmiſsions. The third degree is, not onely to pardon and forgiue, & forbear our enemies, but to deſerue well of them, and to doe them good. But all theſe three degrees either haue or may haue in them, a certaine brauery and greatneſſe of the minde, rather then pure Charity: for when a man perceiueth vertue to flow frō himſelfe, it is poſſible that hee is puffed vp and takes con-

contentment rather in the fruite of his own vertue, then in the good of his Neighbours: but if any euill ouertake the Enemy from any other Coaſt, then from thy ſelfe, and thou in the inwardeſt motions of thy hart beeſt grieued and compaſſionate, and doſt no waies inſult, as if thy daies of right and reuenge were at the laſt come. This I interpret to be the height and exaltation of Charity.

## 5. *Of the moderation of Cares.*

*Sufficient for the day is the euill thereof.*

THere ought to be a man ſure in worldly Cares, otherwiſe they are both vnprofitable, as thoſe which oppreſſe the mind, and aſtoniſh the iudgement, and prophane

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as thoſe which ſauour of a minde, which promiſeth to it ſelfe a certain perpetuity in the thinges of this World: for we ought to bee daies-men, and not to morows-men, conſidering the ſhortneſſe of our time, and as hee ſaith: *Laying hold on the preſent day:* for the future thinges ſhal in their turnes become preſent: therefore the care of the preſent ſufficeth: and yet moderate cares (whether they concerne our particular or the Common-wealth, or our Friends) are not blamed. But herein is a two-folde exceſſe; the one, when the Chaine or Thred of our cares extended and ſpun out to an ouer great length, and vnto times too far off, as if we could binde the Diuine prouidence by our prouiſions, which euen with the heathen was alwaies found to be a thing inſolent and vnlucky, for thoſe which did attribute much to Fortune, and

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were ready at hand to apprehend with alacrity the preſent occaſions, haue for the moſt part in their actions beene happy. But they who in a compaſſe, wiſedome haue entred into a confidence that they had belaied all euents, haue for the moſt part encountred misfortune. The ſecond exceſſe is, when we dwell longer in our Cares, then is requiſite for due deliberating, or firme reſoluing: for who is there amongſt vs that careth no more then ſufficeth either to reſolue of a courſe, or to conclude vpon an impoſsibility, and dooth not ſtill chew ouer the ſame things, and tread a maze in the ſame thoughts, and vaniſheth in them without iſſue or concluſion: which kind of cares are moſt contrary to all diuine and humaine reſpects.

Of

# 6. Of Earthly Hope.

*Better is the ſight of the eye, then the apprehenſion of the mind.*

PVre ſenſe receiuing euery thing, according vnto the naturall impreſsion, makes a better State and Gouernment of the minde, then theſe ſame imaginations and apprehenſions of the minde: for the minde of man hath this nature and propertie, euen in the graueſt and moſt ſetled wits, that from the ſence of euerie perticular, it doth as it were bound and ſpring forward, and take holde of other matters, foretelling vnto it ſelfe that all ſhall prooue like vnto that which beateth vppon the pre-

ſent ſence: if the ſence be of good, it eaſily runnes into an vn-limmited hope, and into a like feare; when the ſence is of euill, according as is ſaide.

*The oracles of hopes doth oft abuſe.*

And that contrary,

*A froward ſouth-ſayer is feare in doubts.*

But yet of feare there may be made ſome vſe, for it prepareth patience, and awaketh induſtry.

*No ſhape of ill, comes new or ſtrange to me,*
*All ſorts ſet downe, yea and prepared be.*

But hope ſeemeth a thing altogether vnprofitable, for to what end ſerueth this conceit of good. Conſider and note a little if the good fal out leſſe then thou hopeſt, good though it be, yet leſſe becauſe it is, it ſeemeth rather loſſe then benefit through thy exceſſe of hope: if the good prooue equal & proportionable

ble in euent to thy hope, yet the flower thereof by thy hope is gathered, so as when it comes, the grace of it is gone, and it seemes vsed, and therefore sooner draweth on saciety: admit thy successe prooue better thē thy hope, it is true a gaine seems to bee made: but had it not beene better to haue gained the principall by hoping for nothing then the increase by hoping for lesse. And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the minde: for neyther is there alwayes matter of Hope, and if there bee, yet if it fayle but in part, it dooth wholly ouerthrow the constancy and resolution of the minde, and besides though it doth carry vs through, yet it is a greater Dignity of minde to beare euils by fortitude and iudgement, then by a kinde of absenting and ali-

nation of the mind from things preſent to things future, for that it is to hope. And therefore, it was much lightneſſe in the Poets to faign hope to be as a counterpoyſon of humain diſeaſes, as to mittigate and aſſwage the fury and anger of them, whereas indeede it doth kindle and enrage them, and cauſeth both doubling of them & relapſes. Notwithſtanding we ſee that the greateſt number of men, giue themſelues ouer to their imaginations of hope and aprehenſions of the minde, in ſuch ſort, that vngrateſull towards things paſt, and in a maner vnmindful of things preſent, as if they were euer Children & beginners, they are ſtill in longing for things to come. *I ſaw all Men walking vnder the Sunne, reſort and gather to the ſecond perſon, which was afterwards to ſucceed, this is an euill diſeaſe, and a great ydleneſſe of the minde.*

But

But perhaps you will ask the queſtion, whither it be not better when things ſtand in doubtfull termes, to preſume the beſt, and rather hope well, then diſtruſt; ſpecially ſeeing, that hope doth cauſe a greater tranquility of minde?

Surely I do iudge a ſtate of mind which in all doubtfull expectations is ſetled and floteth not, and dooth this out of a good gouernment and compoſition of the affections, to be one of the principall ſupportes of mans life: But that aſſuraunce and repoſe of the mind, which only rides at Ancor vpon hope. I do reiect as wauering and weake, not that it is not conuenient to foreſee and preſuppoſe out of a ſound and ſober coniecture, as well the good as the euill, that thereby we may fit our actions to the probabilities and likelyhoods of their euent, ſo that this be a work of the vnderſtanding and

iudgement, with a due bent and inclination of the affection; but which of you hath ſo kept his Hopes within limites, as when it is ſo, that you haue out of a watch-full and ſtrong diſcourſe of the minde ſet downe the better ſucceſſe to bee in apparancy the more likely, you haue not dwelt vpon the very muſe and forethought of the good to come, and giuing ſcope and fauour vnto your minde, to fall into ſuch cogitations as into a pleaſant dreame: and this it is which makes the mind light, frothy, vnequall and wandering: wherefore all our Hope is to be beſtowed vpon the heauenly life to come. But heere on earth the purer our ſence is from the infection and tincture of imagination, the better and wiſer ſoule.

*The ſum of life to little doth amount.*
*And therefore doth forbid a longer count.*

# 7. Of Hipocrites.

*I demaund mercy and not ſacrifice.*

All the boaſting of the hipocrit is of the works of the firſt Table of the law, which is of odoration and duty towards God: whereof the reaſon is double, both becauſe ſuch workes haue a greater pompe and demonſtration of holineſſe, and alſo becauſe they do leſſe croſſe their affections and deſires, therefore the way to conuict Hipocrites, is to ſend them from the workes of ſacrifice to the workes of mercy, whence commeth that ſaying.

*This is pure and imaculate religion with God the father, to viſit Orphanes and Widdowes in their tribulations.*

And that saying: *He that loueth not his Brother whom he hath seene, how can he loue God, whom hee hath not seene.*

Now, there is another kinde of deeper and more extrauagant hypocrisie: for, some deceyuing themselues, and thinking themselus worthy of a more neer accesse and conuersation with God, do neglect the duties of Charity towardes their Neighbor, as inferior matters which did not indeed cause Originally the beginning of a monasticall life (for the beginninges were good) but brought in that excesse and abuse which are followed after: For, it is truly saide, *That the Office of praying is a great Office in the Church.* And it is for the good of the Church, that ther be consorts of men freed from the cares of this worlde, who may with daily and deuout supplications and obseruances, solicite the diuine Maie-

Maieſty, for the cauſes of the Church. But vnto this ordinaunce, that other hipocriſie is a nigh neigh bour, neither is the generall inſtitution to be blamed, but thoſe ſpirites which exalt themſelues too high to be refrained: for euen *Enoch* which was ſaide to walke with GOD, did prophecie, as is deliuered vnto vs by *Iude*, and did indow the Church with the fruit of his propheſy which he left: and *Iohn Baptiſt*, vnto whom they did referre, as to the author of a Monaſticall life, trauailed and exerciſed much in the miniſtery both of Propheſie and Baptizing, for as to theſe others, who are ſo officious towardes God, to them belongeth that queſtion: *If thou do iuſtly what is that to God, or what profit doth he take by thy hands?* Wherefore, the works of Mercy, are they which are the workes of Diſtinction, whereby to finde out Hipocrites. But with Heretikes

retikes it is contrary, for as Hypocrites with their diſſembling holyneſſe towards God, do palliate and couer their iniuries toward men: ſo Heretikes by their morality and honeſt carriage towards men, inſinuate and make a way for their Blaſphemies againſt God.

# 8. *Of Impoſtors.*

*Whether we be tranſported in minde it is to Godward.*
*Or whitherwe be ſober it is to youward*

THis is the true Image and true Temper of a man and of him that is Gods faithfull Workeman, his carriage and con-

conuerſation towards God, is full of paſsion, of zeale, and of tramiſſes, thence proceede grones vnſpeakeable, and exultings, likewiſe in comfort, rauiſhment of ſpirit and agonies. But contrarywiſe, his carriage and conuerſation towardes men, is full of mildneſſe, ſobrietie, and applyable demeanor. Hence is that ſaying, *I am become all thinges to all men* & ſuch like. Contrary it is with Hipocrites and Impoſtors, for they in the Church, and before the people ſet themſelues on fire, and are carried, as it were, out of themſelues, and becóming as men inſpired with holy furies, they ſet heauen and earth together: but if a man did ſee their ſolitary and ſeperate Meditations, and conuerſation whereunto God is onely priuy, he might towards GOD, finde them not only cold and without vertue, but alſo full of ill Nature and Leauer; *Sober*

*ber enough to God, and tranſported only towards men.*

# 9. Of the Seuerall kinds of Impoſture.

*Auoide prophane ſtraungeneſſe of Words, and oppoſitions of Knowledge, falſely ſo called.*

*Auoyd fond and ydle Fables.*

*Let no Man deceiue you by high Speech.*

THere are three formes of ſpeaking, which are as it were the ſtile and phraſe of Impoſture: the firſt kinde is of

of them, who as ſoone as they haue gotten any ſubiect or matter, doe ſtraight caſt it into an Art, inuenting new termes of Art, reducing all into diuiſions and diſtinctions, thence drawing aſſertions or poſitions, and ſo framing Oppoſitions by queſtions and anſwers. Hence yſſueth the Copwebbes and clatteringes of the Schoolemen.

The ſecond kind is of them, who out of the Vanity of their Witte (as Church Poets) do make and deuiſe all variety of Tales, Stories, and examples, whereby they may leade Mens mindes to a beleefe, from whence, did growe the Legendes and infinite Fabulous inuentions and Dreames of the auncient Hereickes.

The thirde kind, is of them, who fill Mens eares with Myſteries, high Parables, Allegories, and Illuſions; which Myſticall and profounde forme

forme many of the Heretickes alſo made choiſe of. By the firſt kind of theſe, the Capacity and Witte of man is fettered and entangled: by the ſecond, it is trained on, and inueigled: by the third, it is aſtoniſhed and enchanted, but by euery of them, the while it is ſeduced and abuſed.

# 10. *Of Atheiſme.*

*The Foole hath ſaide in his heart, there is no God.*

FIrſt, it is to bee noted, that the Scripture ſaith, The Foole hath ſaide in his hart, and not thoght in his hart, that is to ſay, he doth not ſo fully think it in iudgment, as he hath a good will to bee of that belief, for ſeeing it makes not for him that there ſhould be a God, he doth ſeeke by all meanes accordingly to perſwade and reſolue himſelfe,

ſelfe, and ſtudies to affirme, proue, and verifie it to himſelfe, as ſome Theame or Poſition: All which labour, notwithſtanding that ſparkle of our Creation light, whereby men acknowledge a Deitie burneth ſtill within, and in vaine doth hee ſtriue vtterly to alienate it, or put it out, ſo that it is out of the corruption of his Heart and Will, and not out of the Naturall apprehenſion of his Braine and Conceit, that hee doth ſet downe his opinion as the Commicall Poet ſayeth, *Then came my Minde to be of mine Opinion*, as if him ſelfe and his Minde had beene two diuerſe thinges: therefore, the Atheiſt hath rather ſaid and held it in his heart, then thought or beleeued in his heart that there is no GOD. Secondly, it is to bee obſerued, that hee hath ſayde in his Heart, and not ſpoken it with his Mouth. But againe you ſhall note, that this ſmothering

thering of this perſwaſion within the hart, commeth to paſſe for feare of gouernment, and of ſpeech amongſt men: for as he ſaith; *To deny God in a publike Argument were much, but in a familiar conference, were currant enough.* For if this bridle were remooued, there is no Hereſie which would contend more to ſpread and multiply, and diſſeminate it ſelfe abroad, then Atheiſme, neither ſhall you ſee thoſe men, which are drencht in this frenzy of minde to breath almoſt any thing elſe, or to inculcate euen without occaſion, any thing more then ſpeech tending to Atheiſme, as may appeare in *Lucreſius* the Epicure, who makes of his inuectiues againſt Religion, as it were a burthen or verſe of returne to all his other diſcourſes: the reaſon ſeemes to bee, for that the Atheiſt not relying ſufficiently vpon himſelfe, floating in

mind and vnſatisfied, and indureth within many faintings, & as it were fals of his opinion, deſires by other mens opinions agreeing with his, to be recouered and brought again: for it is a true ſaying.

*Who ſo laboureth earneſtly to proue an opinion to another, himſelf diſtruſts it.* Thirdly, it is a Foole that hath ſo ſaid in his heart, which is moſt true, not only in reſpect that he hath no taſte in thoſe thinges which are ſupernaturall and diuine: but in reſpect of humaine and ciuill wiſedome: for firſt of all, if you marke the wits and diſpoſitions which are enclined to Atheiſme, you ſhall find them light, ſcoffing, impudent, and vaine: briefely, of ſuch a conſtitution, as is moſt contrary to wiſedome and Morall grauity.

Secondly, amongſt States-men and politiks, thoſe which haue bin of greateſt depths and compaſſe, and

and of largeſt and moſt vniuerſall vnderſtanding, haue not onely in cunning made their profit in ſeeming religious to the people, but in truth haue beene toucht with an inward ſence of the knowledge of Dyetie, as they which you ſhall euermore note to haue attributed much to Fortune and Prouidence.

Contrariwiſe, thoſe who aſcribed all thinges to their owne cunnings and practiſes, and to the immediat and apparant cauſes: and as the Prophet ſaith; *Haue ſacrificed to their owne Nets*, haue bin alwaies but petty counterfeit States-men, and not capable of the greateſt actions.

Laſtly, this I dare affirme in knowledge of Nature, that a little naturall Philoſophie, and the firſt entrance into it, dooth diſpoſe the opinion to Atheiſme: But on the

other ſide, much naturall Philoſophy, and wading deepe into it, will bring about mens minds to Religion: wherefore Atheiſme euery way ſeemes to be ioyned and combined with folly and ignorance, ſeeing nothing can be more iuſtly allotted to be the ſaying of Fooles then this, *There is no God.*

## II. *Of Hereſies.*

*You erre not knowing the Scriptures nor the power of God.*

THis Cannon is the Mother of al Canons againſt Hereſie: The cauſes of errour are two: the ignorance of

of the will of God, and the ignorance or not ſufficient conſideration of his power, the will of GOD is more reuealed by the Scriptures, & therefore the precept is; *Search the Scriptures*: the will of God is more reuealed by the Creatures, and therfore the precept is: *Behold and conſider the Creatures*: So is the fulneſſe of the power of God to be affirmed, as wee make no imputation to his will, ſo is the goodneſſe of the will of GOD to to be affirmed, as wee make no derogation from his power: Therfore true Religion ſeated in the meane, betwixt ſuperſtition, with ſuperſtitious Hereſies on the one ſide, and Atheiſme, with prophane Hereſies on the other: Superſtition reiecting the light of the Scriptures, and giuing it ſelfe ouer to vngrounded Traditions and writings doubtfull, and not canonicall, or to new Reuelations, or to vntrue

Interpretations of the Scriptures, themſelues doe forge and dreame many things of the will of GOD, which are ſtrange and farre diſtant from the true ſenſe of the ſcriptures: But Atheiſme and Theomachy rebelleth and mutineth againſt the power of God, giuing no Faith to his word, which reuealeth his will, vpon a diſcredit and vnbeliefe of his power, to whom all thinges are poſſible. Now, thoſe Hereſies which ſpring out of this Fountaine, ſeeme more hainous then the other: for euen in ciuil gouernment it is held an offence in a higher degree, to denie the power & authority of a Prince, then to touch his honour and fame. Of theſe Hereſies which derogate from the power of God beſide plain Atheiſme, there are three degrees, and they haue all one and the ſame miſtery: for al Antichriſtianity worketh in a myſterie, that is, vnder the

ſhaddow

ſhaddow of good, and it is this, to free & deliuer the will of God from all imputation and aſperſion of euil. The firſt degree, is of thoſe who make and ſuppoſe two principles contrary, and fighting one againſt the other; the one of good; the other of euill.

The ſecond degree, is of them to whom the Maieſty of God ſeemes too much wronged, in ſetting vppe and erecting againſt him another aduerſe and oppoſite principle, namely, ſuch a principle as ſhould be actiue and affirmatiue, that is to ſay; cauſe or Fountaine of any Eſſence or being: therefore reiecting all ſuch preſumption, they doe neuertheleſſe bring in againſt God, a principle Negatiue, and Priuatiue, that is a cauſe of not being and ſubſiſting, for they will haue it to be an inbred proper worke, and Nature

of the matter and Creature it ſelfe, of it ſelfe to turne againe, and reſolue into confuſion and nothing, not knowing that it is an effect of one and the ſame omnipotency, to make nothing of ſome-what, as to make ſomewhat of nothing. The third degree is of thoſe, who abridge and reſtraine the former opinion only to thoſe humaine actions which pertake of ſinne: which actions, they will haue to depend ſubſtantiuely and originally, and without any ſequell or ſubordination of cauſes vpon the will, and make and ſet downe, and appoint larger limits of the knowledge of God then of his power, or rather of that part of Gods power (for knowledge it ſelfe is a power whereby hee knoweth) then of that by which he mooueth and worketh, making him foreknow ſome thinges idle, and as a looker on, which he doth not predeſtinate

deſtinate nor ordaine: Not vnlike to that deuiſe which *Epicurus* brought into *Democritus* opinion, to take away deſtiny, and make way to fortune, to wit; the ſtart and ſlippe of *Attemus*, which alwaies of the wiſer ſort was reiected as a friuolous ſhift. But whatſoeuer depends no of God, as Author and principle by inferior linkes and degrees, that muſt needs be in place of God, and a new principle, and a certaine vſurping God: wherefore worthily is that opinion refuſed as an indignity and derogation to the Maieſty and power of God, and yet it is moſt truely affirmed, that God is not the Author of euill, not becauſe he is not Author, but becauſe not as of euill.

# 12. *Of the Church and the Scriptures.*

*Thou ſhalt protect them in thy Tabernacle, from the contradiction of toongs.*

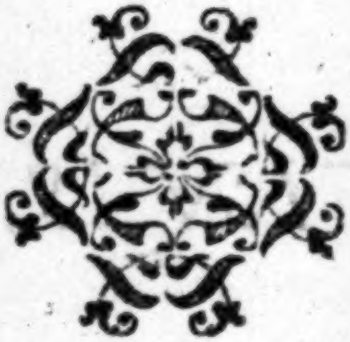
THE contradiction of tongues dooth euerie where meete with vs out of the Tabernacle of God, therefore whether ſoeuer thou ſhalt turne thy ſelfe, thou ſhalt find no end of Controuerſies, except thou with-draw thy ſelfe into that Tabernacle. Thou wilt ſay t'is true, and that it is to be vnderſtood of the vnity of the Church: but heare and note, there

was

was in the Tabernacle the Arke, and in the Arke the Teſtimony or tables of the Law: what doſt thou tell me of the husk of the Tabernacle without the Kernall of the Teſtimonie. The Tabernacle was ordained for the keeping and deliuering ouer from hand to hand of the teſtimony. In like manner, the cuſtody and paſſing ouer of the Scriptures is committed vnto the Church. But the life of the tabernacle is the Teſtimonie.

*FINIS.*

# OF The Colours of Good and Euill, a Fragment.



1613.

of

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*Cvi cetera partes vel ſectæ ſecundas vnanimiter deferunt, cum ſingulæ principatum ſibi vindicent, melior reliquis videtur. Nam primas quæque ex zelo videtur ſumere, ſecundas autem ex vero tribuere.*

2 *Cuius excellentia vel exuperantiæ melior, id toto genere melius*

3 *Quod ad veritatem refertur maius eſt quàm quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet hæc eſt. Quod quis ſi clam putaret fore facturus non eſſet.*

4 *Quod rem integram ſeruat bonũ, quod ſine receptu eſt malum. Nam ſe recipere non poſſe impotentiæ genus eſt, potentia autem bonum.*

5 *Quòd ex pluribus conſtat, & diuiſibilius eſt maius quàm quod expaucioribus & magis vnum: nam omnia per partes conſiderata maiora videntur: quare & pluralitas partium magnitudinem præ ſe fert, fortiùs autem operatur pluralitas partium ſi ordo abſit, nam inducit ſimilitudinem infiniti,*

*niti. & impedit comprehenſionem.*

6 *Cuius priuatio bona, malum, cuius priuatio mala, bonum.*

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

8 *Quod quis culpa ſua contraxit, maius malum, quod ab externis imponitur, minus malum.*

9 *Quod opera, & virtute noſtra partum eſt, maius bonum quod ab alieno beneficio vel ab indulgentia fortunæ delatum eſt, minus bonum.*

10 *Gradus priuationis maior videtur quàm gradus diminutionis, & rurſus gradus inceptionis maior videtur, quàm gradus incrementi.*

IN

IN deliberatiues the point is what is good, and what is euill, and of good what is greater, and of euill what is leſſe.

So that the perſwaders labour is to make things appeare good or euill, and that in higher or lower degree; which as it may be performed by true and ſolide reaſons, ſo it may bee repreſented alſo by colours, popularities and circumſtance, which are of ſuch force, as they ſway the ordinarie iudgement eyther of a weake men, or of a wiſe Man,

not fully and conſiderately attending and pondering the matter. Beſides their power to alter the Nature of the ſubiect in appearance, and ſo to leade to errour, they are of no leſſe vſe to quicken and ſtrengthen the opinions and perſwaſions which are true: for reaſons plainly deliuered, and alwayes after one manner eſpecially with fine and faſtidious minds, enter but heauily and dully: whereas, if they be varied and haue more life and vigour put into them by theſe formes and inſinuations, they cauſe a ſtronger apprehenſion, and many times ſuddainlie win the mind to a reſolution. Laſtly to make a true and ſafe iudgement, nothing can be of greater vſe and defence to the minde,

then the diſcouering and repre-
henſion of theſe Colours, ſhew-
ing in what caſes they hold, and
in what they deceiue: which as
it cannot bee done, but out of
a very Vniuerſall knowledge of
the Nature of thinges, ſo being
performed, it ſo cleareth mans
Iudgement and election, as
it is the leſſe apt to
ſlide into any
error.

# A Table of the Colours, or apparances of Good and Euill, and their Degrees, as places of *Perſwaſion and Diſſwaſion, and* their ſeuerall Fallaxes, and the Clenches of them.

*Cui cetera partes vel ſecta ſecundas vnanimiter deferunt, cum ſingulæ principatum ſibi vindicent, melior reliquis videtur, nam primus quæque ex zelo videtur ſumere, ſecundas autem ex vero & merito tribuere.*

SO *Cicero* went about to proue the Sect of Academiques, which ſuſpended all aſſeueration, for to be the beſt; For

for ſaith he, ask a Stoick which philoſophy is true, he will preferre his owne. Then ask him which approacheth next the truth, he wil confeſſe the Academiques. So deale with the Epicure, that will ſcant endure the Stoick to be in ſight of him, ſo ſoon as he hath placed himſelfe, hee will place the Academiques next him.

So if a Prince took diuers competitors to a place, and examind them ſeuerally, whom next themſelues they would ratheſt commend, it wer like the ableſt man ſhould haue the moſt ſecond voices.

The fallex of this colour hapneth oft in reſpect of enuy, for men are accuſtomed after themſelues and their owne faction, to incline vnto them which are ſofteſt, and are leaſt in their way, in deſpight and derogation of them that hold them hardeſt to it. So that this colour of meliority & preheminence is of a ſigne

of

of eneruation and weakneſſe.

2 *Cuius excellentia : vel exuperantia melior, id toto genere melius.*

APpertaining to this, are the formes: *Let vs not wander in generalities : let vs compare particular with particular, &c.* This apearance, though it ſeeme of ſtrength, and rather Logicall then Rhetoricall, yet is very oft a Fallax.

Sometime becauſe ſome thinges are in kind very caſual, which if they eſcape, ptoue excellent, ſo that the kind is inferiour, becauſe it is ſo ſubiect to peril, but that which is excellent being proued is ſuperior, as the bloſſom of March, & the bloſſom of May, wherof the French verſe goeth

*Burgeon de Mars enfans de Paris.*
*Si vn eſchape, iben vant dix.*

So that the bloſſome of May is generally better then the bloſſome of March, and yet the beſt bloſſom of

March is better then the beſt Bloſſome of May. Somtimes becauſe the Nature of ſome kinds is to be more equall, and more indifferent, and not to haue very diſtant degrees, as hath been noted in the warmer climates, the people are generally more wiſe, but in the Northerne climate, the wits of chiefe are greater. So in many armies, if the matter ſhould bee tried by duell betweene two Champions, the victory ſhould go on the one ſide, and yet if it be tried by the groſſe, it would goe on the other ſide: for excellencies go as it were by chance, but kinds go by a more certaine Nature, as by Diſciplinein Warre.

Laſtly, many kindes haue much refuſe, which counteruail that which they haue excellent, and therefore generally mettall is more precious then Stone; and yet a Diamond is more precious then Gold.

3 *Quod ad veritatem refertur maius eſt quam quod ad opinionẽ. Modus autẽ & probatio eius quod opinionẽ pertinet, hec eſt quod quis ſi clam putaret fore, facturus non eſſet.*

SO the Epicures ſay of the Stoiks felicity placed in Vertue. That it is like the felicity of a Player, who if he were left of his auditory & their applauſe, he would ſtraight bee out of hart and countenance, and therefore they call Vertue *Bonũ theatrale.* But of riches the Poet ſaith :

*Populus me ſibilat,*
*At mihi plaudo.*

And of pleaſure,

*Grata ſub ima*
*Gaudia corde premens, vultu ſimulate pudorum.*

The fallax of this colour is ſomwhat ſubtle, though the anſwer to the example bee ready, for Vertue is not

choſen *propter auram popularum*. But contrarywiſe, *Maxime omnium te-ipſum reuerere*, ſo as a vertuous man will be vertuous in *ſolitudine*, & not only in *theatro*, thogh percaſe it wil be more ſtrong by glory and Fame, as an heate which is doubled by reflection : But that denieth the ſuppoſition, it doth not reprehend the fallax, whereof the reprehenſion is a low, that vertue (ſuch as is ioyned with labor and conflict) would not be choſen but for fame and opinion yet it followeth not, that the chiefe motiue of the election ſhoulde not be real and for it ſelfe, for fame may be only *cauſa impulſiua*, and not *cauſa conſtituens*, or *efficiens*. As if there were two horſes, and the one wold do better without the Spur then the other: but again, the other with the ſpur would far exceede the doing of the former, giuing him the ſpurre alſo, yet the latter will bee indged to

be

be the better horſe, and the forme as to ſay, *Tuſh, the life of this horſe is but in the ſpurre*, will not ſerue as to a wiſe iudgement: for ſince the ordinary Inſtrument of horſemanſhip is the ſpur, and that it is no manner of impediment, nor burden, the horſe is not to bee reeounted the leſſe of which wil not do well without the ſpurre, but rather the other is to be reckoned a delicacy, then a vertue; ſo glory and honour are the ſpurs to vertue: and although vertue would languiſh without them, yet ſince they be alwaies at hand to attend vertue, vertue is not to bee ſaid the leſſe choſen for it ſelfe, becauſe it needeth the Spur of fame & reputation: and therefore that poſition, *Nota eius rei q̃ propter opinionẽ et nõ propter veritatem eligitur, hoc eſt, quod quis ſiclam putaret fore facturus non eſſet* is reprehended.

4 *Quod rem integram ſeruat bonum, quod ſine recoptu eſt malum. Nam ſe recipere non poſſe impotentiæ genus eſt, potentia autem bonum.*

HEreof *Æſop* framed the Fable of the two Frogs that conſulted togither in the time of drowth, (when many plaſhes that they had repayred to) were dry what was to be done, and the one propounded to go downe into a deepe Well, becauſe it was like the water wold not faile there; but the other anſwered, yea, but if it do faile, how ſhall we get vp againe. And the reaſon is, that humaine actions, are ſo vncertaine and ſubiect to perilles, as that ſeemeth the beſt courſe which hath moſt paſſages out of it. Apertaining to this perſwaſion, the formes are, *you ſhal engage your ſelf*, on the other ſide, *Tantum, quantum voles ſumes*

*ex*

*ex fortuna*, you ſhall keep the matter in your owne hand. The Repreheniion of it is, *That proceeding and reſoluing in al actions is neceſſary*. For as he ſaith well, *not to reſolue, is to reſolue*, and many times it breedes as many neceſsities, and engageth as far in ſome other ſort, as to reſolue. So it is but the couetous Mans diſeaſe tranſlated in power, for the couetous man will enioy nothing, becauſe he will haue his full ſtore and poſsibility to enioy the more, ſo by this reaſon, a man ſhould execute nothing becauſe he ſhould bee ſtill indifferent, and at liberty to execute any thing. Beſides, neceſsitie and this ſame *iacta eſt alea*, hath manie times and aduantage, becauſe it awaketh the powers of the minde, and ſtrengtheneth endeauour, *Cæteris paret neceſsitate certe ſuperiores eſtis*.

5 *Quod ex pluribus cõstatet diuiſibilius eſt maius quàm quod ex paucioribus & magis vnum: nã omnia per partes conſiderata maiora videntur quare et pluralitas partium magnitudinem præ ſe fert, fortius autem operatur pluralitas partiam ſi ordo abſit, nam inducit ſimilitudinẽ infiniti, & impedit comprehenſionem.*

THis colour ſeemeth palpable, for it is not plurality of partes without maiority of parts that maketh the total greater, yet neuertheleſſe it often carries the mind away, yea it deceiueth the ſence, as it ſeemeth to the eie a ſhorter diſtance of way if it be all dead and continued, then if it haue trees or buildings, or any other markes, whereby the eye may diuide it. So when a great monied man hath diuided his cheſts & coines, and bags, he ſeemeth to him ſelfe

ſelfe richer then he was, and there-
fore a way to amplifie any thing, is
to breake it, and to make Anatomy
of it in ſeuerall parts, and to examine
it according to ſeuerall circumſtan-
ces. And this maketh the greater
ſhew if it be done without order, for
confuſion maketh thinges muſter
more, and beſides what is ſet downe
by order and diuiſion doth demon-
ſtrate that nothing is left out or o-
mitted, but all is there, whereas if it
be without order, both the minde
comprehendeth leſſe that which is
ſet downe, and beſides it leaueth a
ſuſpition, as if more might bee ſaid
then is expreſſed. This colour de-
ceiueth, if the minde of him that is
to be perſwaded, do of it ſelfe ouer
conceiue or preiudge of the great-
neſſe of any thing, for then the brea-
king of it will make it ſeem leſſe be-
cauſe it maketh it appeare more ac-
cording to the truth, and therefore
if

if a man be in ſickneſſe or paine, the time will ſeeme longer without a clocke or houre-glaſſe then with it, for the mind doth value euery moment, and then the houre dooth rather ſum vp the moments, then diuide the day. So in a dead plain, the way ſeemeth the longer, becauſe the eye hath preconceiued it ſhorter thē the truth: and the fruſtrating of that maketh it ſeem longer then the trueth. Therefore, if any man haue an ouer gret opinion of any thing, then if another thinke by breaking it into ſeuerall conſiderations, hee ſhall make it ſeeme greater to him, hee will be deceiued; and therefore, in ſuch caſes it is not ſafe to diuide, but to extoll the entire ſtill in generall. Another caſe wherein this Colour deceiueth, is, when the matter broken or deuided is not cōprehended by the ſence or made at once in reſpect of the diſtracting or ſcatte-

ring

ring of it, and being intire, and not diuided, is comprehended, as a hundred pounds in heaps of fiue pounds will ſhewe more then in one groſſe heape, ſo as the heapes be all vppon one Table to be ſeene at once, other wiſe not; as Flowers growing ſcattered in diuers beds, will ſhew more then if they did grow in one Bed, ſo as al thoſe Beds be within a Plotte, that they be obiect to view at once, otherwiſe not; and therefore men, whoſe liuing lyeth together in one Shire, are commonly counted greater landed, then thoſe whoſe liuings are diſperſed, though it bee more, becauſe of the notice and comprehenſion. A third caſe, wherein this colour deceiueth, and it is not ſo properly a caſe or reprehenſion, as it is a counter-colour, being in effect, as large as the colour it ſelfe, and that is, *Omnis compoſito indigentia cuiuſdam videtur eſſe particeps*, becauſe

cauſe if one thing would ſerue the turn it were euer beſt, but the defect and imperfections of thinges that hath brought in that helpe to peece thē vp as it is ſaide, *Martha, Martha attendis ad plurima, vnum ſufficit.* So likewiſe heereupon *Eſop* framed the fable of the Fox and the Cat, wheras the Fo bragged what a number of ſhifts and deuiſes hee had to get frō the hounds, and the Cat ſaid ſhe had but one, which was to climb a tree, which in proofe was better woorth then all the reſt, wherof the prouerb grew, *Multa nouit Vulpes, ſed Felis vnum magnum.* And in the morall of this fable, it comes likewiſe to paſſe: That a good ſure friend is a better help at a pinch, thē al the ſtratagems & policies of a mans own wit. So it falleth out to be a common error in negociating, wheras men haue many reaſons to induce or perſwade, they ſtriue commonly to vtter & vſe them

them all at once, which weakneth them. For it argueth as was ſaide, a needineſſe in euery of the reaſons by it ſelfe, as if one did not truſt to any of them, but fled from one to another, helping himſelfe only with that. *Et quæ non proſunt ſingula multa iuuant.* Indeede in a ſet ſpeech in an aſſembly it is expected a man ſhould vſe all his reaſons in the caſe hee handleth, but in priuate perſwaſions it is alwaies a great errour. A fourth caſe wherein this Colour may be reprehended is, in reſpect of that ſame *vis vnita fortior*, according to the tale of the French K. that when the Emperours Ambaſſador had recited his Maiſters ſtile at large, which cõſiſteth of many countries and dominions: the French King willed his Chancellor or other miniſter, to repeat ouer France as many times, as the other had recited the ſeueral dominions, intending it was equiualẽt with thẽ all, and more compacted &

vnited. There is alſo appertaining to this colour another point, why breaking of a thing doth help it, not by way of adding a ſhew of magnitude vnto it, but a note of excellency and rarity: whereof the formes are, *Where ſhall you finde ſuch a concurrence? Great, but not compleate*, for it ſeemes a leſſe worke of Nature or Fortune, to make any thing in his kind greater then ordinarie, then to make a ſtrange compoſition. Yet if it bee narrowly conſidered, this Colour will be reprehended or encountred by imputing to all excellencies in compoſitions a kind of pouerty, or at leaſt a caſualty or ieopardy, for from that which is excellent in greatneſſe, ſome-what may be taken or there may be a decay, and yet ſufficiency left, but from that which hath his price in compoſition if you take away any thing, or any part do faile, all is diſgraced.

*6 Cuius priuatio bona, malum, cuius priuatio mala bonum.*

THE formes to make it conceiued, that that was euill which is changed for the better are: *Hee that is in Hell, thinkes there is no other Heauen. Statis quercus, Acorns were good till Bread was found, &c.* And of the other ſide, the formes to make it conceiued, that that was good which was chaunged for the worſe, are; *Bona magis carendo quã fruendo ſentimus: bona à tergo formoſiſſimæ. Good things neuer appeare in their full beauty, till they turne their backe, and be going away, &c.* The reprehenſion of this colour is, that the good or euill which is remoued may be eſteemed good or euil comparitiuely, and not poſitiuely or ſimply. So that if the priuation be good, it followes not the former conditi-

on was euill, but leſſe good, for the flower or bloſſome, is a poſitiue good, although the remone of it to giue place to the fruit, be a comparitiue good. So in the tale of *Æſop*, when the olde fainting man in the heat of the day caſt downe his burthen and called for death, and when death came to know his will with him, ſaid it was for nothing, but to help him vp with his burthen again: it dooth not follow, that becauſe death which was the priuatiõ of the burthen was ill, therfore the burden was good. And in this part the ordinary forme of *Malum neceſſarium* aptly reprehendeth this Colour, for *Priuatio mali neceſſarij eſt mala*, and yetthat doth not conuert the nature of the neceſſary euill, but it is euill.

Againe, it commeth ſometimes to paſſe, that there is an equality in the change of priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*,

*mali*, ſo that the corruption of the one good, is a generation of the other, *Sorti pater æquus vtrique eſt:* and contrary, the remedy of the one euil, is the occaſion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

SVch is the nature of things, that thinges contrarie and diſtant in Nature and quality, are alſo ſeuered and diſioyned in place, and thinges like and conſenting in qualitie are placed, and as it were quartred together, for partlie in regard of the Nature, to ſpread, multiply, and infect in ſimilitude; and partly, in regard of the Nature, to breake, expell, and alter that which is diſagreeable and contrary, moſt things doe eyther aſſociate and draw

neere to themſelues the like, or at leaſt aſſimilate to themſelues that which approacheth neere them, and doe alſo driue away, chaſe, and exterminate their contraries. And that is the reaſon commonly yeilded why the middle Region of the ayre ſhould be coldeſt, becauſe the Sun and Starres are either hot by direct beames or by reflection. The direct beames heat the vpper Region, the reflected beames from the Earth and Seas, heate the lower Region. That which is in the middeſt, being furtheſt diſtant in place from theſe two Regions of heate, are moſt diſtant in nature that is coldeſt, which is that they tearme cold or hot, *Per antipater aſtaſin*, that is; inuironing by contraries, which was pleaſantly taken hold of by him that ſaid, that an honeſt man in theſe daies, muſt needs be more honeſt then in ages heretofore: *Propter antiper iſtaſin*: becauſe

becauſe the ſhutting of him in the middeſt of contraries muſt needes make the honeſty ſtronger and more compact in it ſelfe. The reprehenſion of this colour is, firſt many things of amplitude in their kind do as it were ingroſſe to themſelues al, and leaue that which is next them moſt deſtitute, as the Shoots or Vnderwood that grow neere a great and ſpread Tree, is the moſt pyned and ſhrubby wood of the fielde, becauſe the great Tree dooth depriue and deceiue them of the ſap and noriſhment, ſo hee ſaith well, *Diuites ſerui maxime ſerui:* and the compariſon was pleaſant of him, that cõpared Courtiers attendant in the Courtes of Princes, without great place or office, to faſting daies, which were next the Holy daies, but otherwiſe were the leaneſt daies in all the weeke.

Another reprehenſion is, that

thinges of greatneſſe and predominancy, though they do not extenuare the thinges adioyning in ſubſtance, yet they drowne them and obſcure them in ſhew and appearance, and therfore the Aſtronomers ſay, that wheras in all other Planets coniunction is the perfecteſt amity: the Sun contrariwiſe is good by aſpect, but euill by coniunction.

A third reprehenſion is, becauſe euill approcheth to good ſometimes for concealement, ſometimes for protection: and good to euill, for conuerſion and reformation. So Hypocriſie draweth neere to religion for couert and hiding it ſelfe: *Sæpe latet vitium proximitate boni*, and ſanctuary men which were commonly inordinate men, and malefactors, were wont to bee neereſt to Prieſts and Prelats, & holy men, for the Maieſty of good thinges is ſuch, as the Confines of them are reuerend.

reuerend. On the other ſide, our Sauiour charged with neereneſſe of Publicans and Rioters, ſaide; *The Phyſitian aproacheth the ſick, then the whole.*

8 *Quod quis culpa ſua contraxit, maius malum, quod ab externis imponitur, minus malum.*

THe reaſon is, becauſe the ſting and remorſe of the mind accuſing it ſelfe, doubleth all aduerſity: contrariwiſe, the conſidering and recording inwardly, that a Man is cleare and free from fault, and iuſt imputation, dooth attemper outward calamities. For if the will be in the ſence, and in the Conſcience both, there is a gemination of it, but if euill bee in the one, and comfort in the other, it is a kind of compenſation, ſo the Poets in Tragedies doe make the moſt paſſionate

nate lamentations, and thoſe that forerun finall diſpaire, to be accuſing, queſtioning, and torturing of a mans ſelfe.

*Seque vnum clam at cauſumque caput que malorum*. And contrariwiſe the extremities of worthy perſons haue bin annihilated in the conſiderarion of their own good deſerüing. Beſides, when the euill commeth from without, there is left a kind of euaporation of griefe, if it come by humane iniurie, eyther by indignation and meditating of reuenge from our ſelues, or by expecting of fore-conceiuing, that *Nemeſis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accedent, yet there is left a kinde of expoſtulation againſt the diuine powers. *Atq; Deos atque aſtra vocat crudelia mater.*

But where the euill is deriued from a mans owne fault; there all ſtrikes deadly

deadly inwards, and ſuffocateth. The reprehenſion of this colour is, firſt in reſpect of hope, for reformation of our faults is in *Noſtra proteſtate*, but amendment of our fortune ſimply is not. Therefore *Demoſthenes* in many of his Orations ſaith thus to the people of *Athens*; *That which hauing regard to the time paſt in the worſt point and circumſtance of all the reſt, that as to the time to come is the beſt: What is that? Euen this, that by your ſloth, irreſolution, and miſgouernment, your affaires are growne to this declination, and decay. For had you vſed and ordered your meanes and forces to the beſt, and done your parts euery way to the full, and notwithſtanding your matters ſhould haue gone backward in this matter as they do, there had bin no hope left of recouery or reputation, but ſince it hath bin only by our own errors, &c.* So *Epictetus* in his degrees ſaith, *The worſt ſtate of man is to excuſe ex-*

*terne*

*terne things better then that to accuſe a mans ſelfe, and beſt of all to accuſe neither.*

Another reprehenſion of this Colour, is in reſpect of the well bearing of euils, wherewith a man can charge no body but himſelfe, which maketh them the leſſe.

*Leue fit quod bene fertur onus.*

And therefore many natures, that are either extreamly proud, and will take no fault to themſelues, or elſe very true, and cleauing to themſelues (when they ſee the blame of any thing that fals out ill, muſt light vppon themſelues) haue no other ſhift but to beare it out well, and to make the leaſt of it, for as wee ſee when ſometimes a fault is committed, and before it be knowne who is to blame, much adoe is made of it, but after if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of. So much

much more when a man muſt take it vpon himſelfe. And therefore it is commonly ſeene, that women that marry Husbands of their owne chuſing againſt their Friends conſents, if they be neuer ſo ill vſed, yet you ſhall ſildome ſee them complaine, but ſet a good face on it.

9 *Quod opera, & virtute noſtra partum eſt maius bonum, quod ab alieno beneficio vel ab indulgentia fortunæ delatum eſt, minus bonum.*

THE reaſons are firſt the future hope, becauſe in the fauours of others, or the good windes of Fortune, we haue no ſtate or certaintie in our indeuours, or abilities wee haue. So as when they haue purchaſed vs one good fortune, wee haue them as ready and better edged and inuironed to procure another.

The formes be, *You haue won this*

*by*

*by play, you haue not onely the Water, but you haue the receipt, you can make it againe if it be loſt, &c.* Next, becauſe theſe properties which we enioy by the benefit of others, carrie with them an obligation, which ſeemeth a kind of burthen, wheras the other which deriue from our ſelues are like the freeſt Parents, *Abſque aliquo inde peàdendo*, and if they proceede from Fortune or Prouidence, yet they ſeeme to touch vs ſecretlie with the reuerence of the diuine powers, whoſe fauours wee taſt, and therefore worke a kind of religious feare and reſtraint, whereas in the other kind, that comes to paſſe, which the Prophet ſpeaketh. *Lætantur exultans, immolant plagis ſuis, & ſacrificant reti ſuo.*

Thirdly, becauſe that which commeth vnto vs without our own vertue, yeildeth not that commendation and reputation, for actions of great

great felicitymay draw wonder,but praiſe-leſſe; as *Cicero* ſaid to *Cæſar*, *qua miremur, habemus, qua laudemus expectamus.*

Fourthly, becauſe the purchaſes or our owne induſtrie, are ioyned commonly with labour and ſtriſe, which giues an edge and appetite, and makes the fruition of our deſires more pleaſant. *Suauis cibus à venatu.*

On the other ſide, there be foure counter Colours to this Colour rather then reprehenſions, becauſe they be as large as the colour it ſelf, firſt becauſe felicity ſeemeth to be a charracter of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our ſelues, and reſpect and authoritie from others. And this felicity extendeth to many caſuall thinges, whereunto the care or vertue of man cannot extend, and therefore ſeemeth

meth to bee at large good, as when *Cæſar* ſaid to the Sayler ; *Cæſarem portas & fortunam eius*, if he had ſaid, *Et virtutẽ eius*, it had beene ſmall comfort againſt a Tempeſt, otherwiſe then if it might ſeem vpon merit to induce fortune.

Next, whatſoeuer is done by vertue and induſtry, ſeemes to be done by a kind of habit and art, and thervpon open to bee imitated and followed, whereas felicity is imitable: ſo we generally ſee, that thinges of Nature ſeeme more excellent then things of art, becauſe they be imitable: for, *Quod imitabile eſt, poteztia quadam vulgatum eſt.*

Thirdly, Felicity commendeth thoſe things which commeth without our owne labour, for they ſeem guiftes, and the other ſeemes peny worths: wherupon *Plutarch* laith elegantly of the acts of *Timoleõ*, who

was

was ſo fortunat, compared with the acts of *Ageſilaus* and *Epaminondas*, *that they were like Homers verſes, they ran ſo eaſily and ſo wel.* And therefore it is the word we giue vnto Poeſie, terming it a happy vain, becauſe facility ſeemeth euer to come from happineſſe.

Fourthly, this fame *præter ſpem, vel præter expectatum*, doth encreaſe the price and pleaſure of many thinges, and this cannot be incident to thoſe things that proceed from our owne care and compaſſe.

10 *Gradus priuationis maior videtur quàm gradus diminutionis & rurſus gradus inceptionis maior videtur, quàm gradus incrementi.*

IT is a poſition in the Mathematiques, that there is no proportion betweene ſomewhat and nothing. therefore the degree of nullitie and

dity or act, ſeemeth larger then the degrees of increaſe and decreaſe, as to a monoculous it is more to looſe one eie, then to a man that hath two eyes. So if one haue loſt diuers children, it is more griefe to him to loſe the laſt, then all the reſt: becauſe he is *ſpes gregis*. And therefore, *Sybilla* when ſhe brought her three Books, and had burned two, did double the whole price of both the other, becauſe the burning of that had beene *Gradus priuationis*, and not *diminutionis*. This colour, is reprehended firſt in thoſe things, the vſe and ſeruice whereof, reſteth in ſufficiency, competency, or determinate quantity: as if a man be to pay one hundreth poundes vppon penalty, it is more to him to want xii. pence, then after that xii. pence ſuppoſed to be wanting, to want ten ſhilings more; ſo the decay of a mans eſtate ſeemes to bee moſt touched in the degree,

when

when he firſt growes behind, more then afterwards when hee prooues nothing worth. And heerof the com mon formes are, *Sera in fundo perſimonia*, and as good neuer a whit, as neuer the better, &c. It is reprehended alſo in reſpect of that Notion, *Corruptio vnius generatio alterius*: ſo that *gradus priuationis* is many times leſſe matter, becauſe it giues the cauſe, & motiue to ſom new courſe. As when *Demoſthenes* reprehended the people, for harkning to the conditions offered by King *Phillip*, being not honorable nor equall, hee ſaith they wer but elements of their ſloth and weakeneſſe, which if they were taken away, neceſsity would teach them ſtronger reſolutions. So Doctor *Hector* was wont to ſay vnto the Dames of London, when they complained they were they coulde not tell how, but yet they could not endure to take any Medicine, hee

would tell them, their way was only to be ſicke, for then they would bee glad to take any Medicine.

Thirdly, this colour may bee reprehended, in reſpect that the degre of decreaſe is more ſenſitiue, then the degree of priuation, for the minde of men, *gratus diminutionis* may woorke a wauering betweene hope and feare, and keepe the mind in ſuſpence, from ſetling and accomodating in patience and reſolution; heereof the common formes are, *Better eye out, then alwayes ake*, make or marre, &c.

For the ſecond branch of this colour, it depends vpon the ſame generall reaſon: hence grew the common place of extolling the beginning of euery thing. *Dimidium facti qui bene cœpit habet.* This made the Aſtrologers ſo idle as to iudge of a mans nature and deſtiny by the conſtellation of the moment of his Nativity

tiuity, or conception. This Colour is reprehended, becauſe manie inceptions are but as *Epicurus* termeth them, *tentamentæ*, that is, imperfect Offers and aſſaies, which vaniſh and come to no ſubſtance without anie iteration ſo as in ſuch caſes the ſecond degree ſeemes the worthieſt, as the body-horſe in the Carte, that draweth more then the forehouſe, heereof the common formes are, *the ſecond blow makes the fray, the ſecond word makes the bargaine, Alter principium dedit, alter modũ abſtulit, &c.* Another reprehenſion of this colour is in reſpect of defatigation, which makes perſeuerance of greater dignity then inception, for chãce or inſtinct of nature may cauſe inception, but ſetled affection or iudgment maketh the continuance.

Thirdly, this colour is reprehended in ſuch thinges which haue a natural courſe and inclination, con-

trary to an inception. So that the inception is continually euacuated and gets no ſtart, but there behoo-ueth *perpetua inceptio*, as in the com-mon forme, *Non progredi, eſt regredi, qui non proficit, deficit*, running a-gainſt the hill: rowing againſt the ſtreame, &c. For if it be with the ſtreame, or with the Hill, then the degree of inception is more then all the reſt.

Foutthly, this colour is to be vn-derſtoode of *gradus inceptionis à po-tentia, ad actum cumparatus cũ gra-dus ab actu ad incrementum*. For, otherwiſe, *Maior videtur gradus ab impotentia, ad potentiam, quam à po-tentia ad actum*.

FINIS.

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